

THE LUTHERAN

“Stand fast in the liberty wherewith Christ hath made us free”

Inspired Warnings

Beware

Of false prophets which come to you in sheep's clothing but inwardly they are ravening wolves.

Take Heed

That ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father which is in Heaven.

Beware

Of the leaven of the Pharisees which is Hypocrisy.

Take Heed to Yourselves

Lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so *that day* come upon you unawares.



Among Prominent Persons

Prentice Cooper, Governor of Tennessee

By ROGER G. IMHOFF



Governor Cooper

FROM farm boy to governor is the story of Prentice Cooper, chief executive of the state of Tennessee, now serving his second term in that office in Nashville.

Governor Cooper has always been a member of the Lutheran church just outside of Shelbyville, Tenn., where he received his early Christian training from Sunday school, church, and Lutheran League activities. Some pastors who have served his congregation during his lifetime have been Pastors William Jenkins, C. H. Armstrong, I. W. Gernert, and Howard Wessling.

After graduation from Princeton University in 1917, young Cooper served as a World War private in field artillery, later a sergeant, and was finally commissioned as second lieutenant. He returned home to study at Harvard Law School, which granted him an LL.B. in 1921. The following year he "hung out his shingle" in Shelbyville. In 1923 Lawyer Cooper was elected to the state House of Representatives and two years later was selected attorney general for the Eighth Judicial Circuit. Later he was to become commander of the Department of Tennessee American Legion and also a state senator. He then became well known as the organizer and attorney for the largest TVA co-operative group in the state, the Duck River Electric Membership Corporation. In January 1939 he began his first term as governor.

In the office of governor he has shown the ability required by an executive. He has brought to his office an admirable combination of experience and capability. He is careful in his judgments and estimates of facts and of persons; he speaks his opinions with a conviction that leaves no doubt as to his sincerity and foresight; he conducts himself at all times in conformity with the heritage and culture that are his.

Governor Cooper has traveled extensively both here and abroad. He has been educated in the South and in the North. He has had ample experience with local, state, and national problems and therefore is a man whose intellectual, political and cultural horizons permit his viewing them accordingly.

Governor Cooper expresses the belief that there is a need for more church laymen in public service. Having had relatives in the ministry, it has been Cooper tradition to place emphasis on the work of the church in teaching people how to live in their homes.

Tennessee may well be proud of forty-five-year-old Prentice Cooper, Lutheran servant of church and state.

TELLING AND DOING

IN this day and generation it is easy to see that teaching and living are two different things. The truth of the Bible has lost none of its power, it is still living and active and sharper than any two-edged sword, but for some reason it has taken hold only of the minds of men. They give it lip service, intellectual approval, but they have not received it into their hearts and as a result do not practise it in their lives. Knowledge and conduct are not synonymous terms by any manner of means. And this is the testimony of thronging thousands. Multitudes of men testify every day, "I know what is right, but I do not do it." "Why?" "Well, I just do not do it, that is all."

—Christian Union Herald.

BUILT IN 1767

St. Peter's Church, Middletown, Pa., Goal of Pilgrimage

THE Arthur King Bible Class was in charge of the annual pilgrimage June 22 to old St. Peter's Church, Middletown, Pa., erected in 1767, when Middletown was in Lancaster County. Two hundred thirty-six men attended the Bible school session in connection with this pilgrimage.

Governor Guy J. Swope of Puerto Rico, a Lutheran layman, spoke on "United Lutheran Church Missions in Puerto Rico and the West Indies" and reviewed the work of the Rev. William G. Arbaugh and his fellow workers. The other speaker of the day was the Rev. Dr. Paul R. Clouser, pastor of St. Peter's Church.

Old St. Peter's seats about 250 people, is built of native red sandstone, and is still in a fine state of preservation.

The Bible class presented a traveling bag to Dr. D. P. Deatrick, vice-president of the Board of Trustees of Gettysburg Theological Seminary and teacher of this group of men for twenty-five years.

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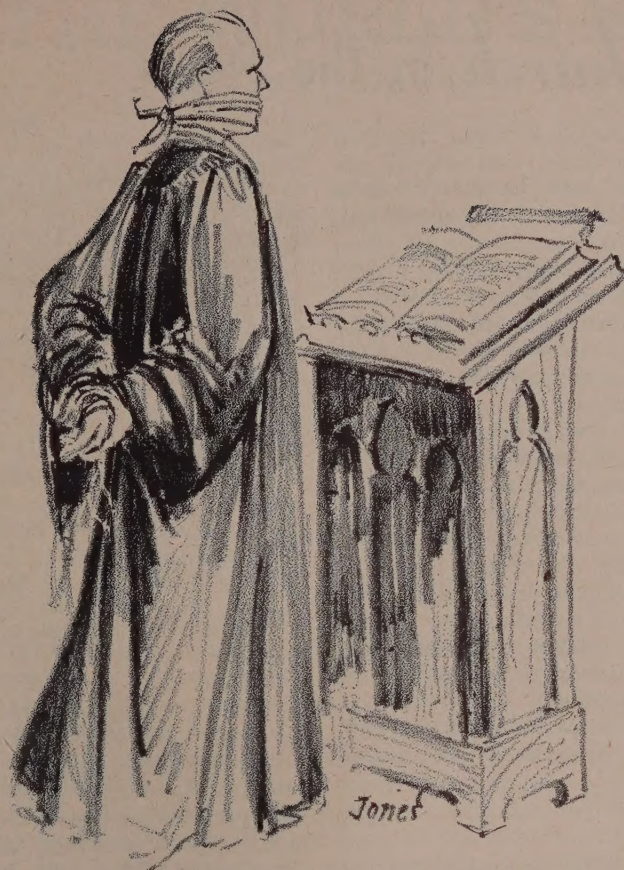
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Bound and Gagged

ONE often hears it said that the voice of the church is not heard when moral, social and political affairs are in a state of confusion. Just recently we heard a clergyman declare that ministers "have failed to speak out" in warning against movements

that are dangerous to their form of government with the result that national defense has bogged down to a condition of known "unpreparedness." Said a military official to us—"The church grew soft and credulous. The promptings of reason to maintain a full-strength defensive military establishment were silenced by a policy of entrusting the physical defense of life, property and free institutions to spiritual and ecclesiastical powers. Now see the mess we are in."

The charge that the church failed to do its duty in the last twenty-five years, like many other assertions, is but partly true. The only voices raised at all effectively against international injustice came from religious convictions. The only formal protests that took issue with national policies enforced by military might were framed and adopted in ecclesiastical assemblies.

It has seemed to us that while pronouncements were made by churchmen and several programs were drafted to spread and protect social rights, it has been impossible to subordinate national objectives to a position of international justice and good will. While idealists have devised schemes for offering relief to those dwelling in poverty and social scientists have worked out programs "for the more abundant life," these plans have not received opportunities for testing because it was feared their installation would interfere with business, with

national ambitions, and with traditional forms of class prestige. It is not the church but the political institutions of the nations that have broken down under the strain due to vast accretions of power and countless applications of machinery. It is not the church's clergy in

their pulpits, but rather the nation's Christian leaders in their positions of community responsibility that have not wielded their full influences.

We believe the church cannot be successfully proven guilty of either cowardice or regard for personal ease. The claim that capital controls the interpretation given the Gospel by its clerical expositors is bunk. There are probably occasional preachers who think more highly of the heaviest contributors than they should, but in the main, pulpit utterances, if directed toward persons, are far more likely to be instigated by parish organizations and individual "trouble makers" than by the desire to gain the favor of malefactors of great wealth who are reputed to boss the church.

What does frequently muzzle a preacher is his lack of data on the basis of which to deal intelligently with social crises. Neither kowtowing to capital nor indifference to the needs of labor justifies the claim that the church's voice is not heard in the clashes of employers and workers. What does keep the average parson from "taking sides" is not his partiality for either party but sensing his lack of such contacts as will equip him to discern the truths involved. It is not partiality. More often it is regard for his ignorance of basic principles that checks economic, industrial and social comments by him. Therein he shows wisdom.

The Church in The News

By G. ELSON RUFF

See the Country

SUNDAY drivers are on the roads in quantity these summer week-ends. Usually they are going almost anywhere but to church.

If a Sunday outing is essential, suggests *The Church Times*, why not include a visit to some rural church?

"City folk ought to know more about the spiritual life that flows through the little white frame churches along the rural highways," says *The Times*.



"If you want to get away from the noise of the town and to breathe the purer air in wider spaces, take your family out on Sunday morning to a country church and join in the praise of God under the leadership of a choir which has no paid soloists but which may contain voices that make a joyful noise unto the Lord!

"You may be surprised, too, to learn that some preaching of an excellent quality is being done these days in rural and village churches."

Opinion on War

THIRTY-SIX per cent of the 3,000 Episcopal clergymen responding to a questionnaire circulated by *The Living Church* favor immediate intervention in the war.

There are 1,900 clergymen who are not at present in favor of going to war, but 1,500 of these say we should enter if the President and Congress believe our participation is necessary to prevent a German victory.

Only 396 of the 3,000 clergymen are entirely opposed to getting into the war; and of these, 293 list themselves as pacifists.

Strongest stand against war in recent weeks is that of the Augustana Synod at its convention in Minneapolis. "In public and private let us continue heroically to champion the cause of peace," reads its resolution. "We must not falter now when the hysteria of war has already seized so many of our citizens."

Proud of Its Lutherans

THE fiftieth anniversary edition of the *Columbia, S. C., State* stresses the importance of Columbia as a Lutheran center.

"Columbia is the center of Lutheran activity for the Southeast," says *The State*, "because here is located the Southern Theological Seminary, the United Lutheran Publication House, and the Lowman Home for the aged and helpless is only a few miles distant."

The seminary was moved to Columbia in 1911, *The State* points out. Its main building "is often referred to as one of the handsomest in the city."

"Practically every minister who enters the work of his church in the Southeastern states studies at the Columbia seminary. The Publication House is the distributing point for the United Lutheran churches in the entire Southeastern territory.

"There are seven Lutheran churches in Columbia and adjoining territory which are affiliated with the United Lutheran Church. The oldest of these is Ebenezer Church, which was organized in 1830.

"Columbia is becoming more and more a fixed point for the annual meetings of the South Carolina Synod. Numerous group and regional meetings from the Southeastern territory are held here each year."

Figures

Most people in the United States claim to be Christians of one sort or another, but only forty-nine per cent are actually enrolled in churches, according to figures in the new Year Book of American Churches.

This is nothing new in America; in fact, forty-nine per cent of the people on church rolls is the highest proportion attained in this country. Here are figures:

Date	U. S. Population	Church Members	Per Cent
1800	5,308,483	350,000	6
1837	17,069,453	1,627,520	10
1871	38,558,371	9,640,372	25
1920	105,710,620	43,523,934	42

The forty-nine per cent figure is based on total population. Among those over fourteen years of age, sixty-five per cent are church members.

Church membership figures for the United States credit Protestants with twenty-eight per cent of the population, Roman Catholics with sixteen. Statistics quoted recently by Vatican radio show that in Europe forty-four per cent of the population are Catholic and thirty-five per cent Protestant. These figures include all adherents, active church members as well as inactive.

According to the Vatican estimate Catholics throughout the world number 385,000,000 or nineteen per cent of the world's population. Protestants of all denominations number 210,000,000, ten and one-half per cent.

Federal Council Growing

NEWEST recruit in the Federal Council of Churches is the Church of the Brethren, a denomination of 176,908 members. This church body is the third to enroll in the Council in recent months. The Protestant Episcopal Church came in last October, and the Southern Presbyterians signed up in May.

There are now twenty-four national denominations with total membership of 25,964,082 in the Council.

Trouble About Vick's

SOUTHERN Presbyterians have gone to court over a \$1,600,000 share in the Vick Chemical Company, reports *Religious News Service*.

Lunsford Richardson, Sr., founder of the Vick Company, provided in his will that a three per cent interest in the company was to be used for missionary and benevolent causes of the church, the Presbyterians contend. They charge that Richardson's heirs conspired to get control of the church's interest by selling as executors of the estate one-half of the church's holdings to their own corporation at \$100 a share, when in reality the stock was worth many times that amount.

IN THE WORLD'S EYE

By JULIUS F. SEEBACH

Owensboro, Kentucky, is to the front with an entertaining suggestion to other harassed communities. Someone, name not given, but evidently a psychologist of parts, took his responsibility to the public so to heart that privately he placed a box full of bright red flags on each corner of busy intersecting streets in the borough. An attached sign carried this legend: "If you **MUST** cross against the red light, carry one of these flags and place it in the box on the opposite corner." As the public-spirited citizen anticipated, the device put a stop to the jay-walking. No one wanted to be caught carrying a flag against the light, for fear of ridicule. "Losing face" was more important to them than losing life.

Johan Nygaardevdol, Premier of Norway's government-in-exile, has just told the world that "free Norway is a going concern." As proof of this he states that, though "we brought our gold with us from Norway . . . all our expenses (as a government) for military, social and administrative purposes are covered by the income from our merchant fleet." This covers a budget which, for last year, amounted to over \$35,000,000. It will surprise most of us to learn that "Free Norway" is operating a fleet of more than 900 ships with more than 25,000 sailors. This means a navy larger than they had before Norway was invaded. With this force Norway's exile-government is taking an active part in "The Battle of the Atlantic," second only to that of Britain itself. To this "Free Norway" has added a modern air force, complete with sea planes, fighters and bombers. Navy and air force have not only co-operated with the British in raids upon Norway's conquered coast, but have also carried out raids of their own with the aid of their conquered citizenry. All this activity is being legally promoted under the decree of Norway's Storting (Parliament) of April 9, 1940. This decree, issued under the pressure of the Nazi invasion, instructed King Haakon and his government to leave Norway, if necessary, but to "continue the struggle to the end." Premier Nygaardevdol's statement reports the results for the first year of the exile-government, and assures the world that Norway is going stronger than ever, and is fully confident of eventual victory.

Lay Readers are a rapidly increasing by-product of the German Reich's total militarization. The by-product is first of all due to the extreme mobilization of the pastors into the armed service of the nation. Due to the same mobilization there has naturally been a profound reduction in the number of theological students—during the last year 400 as compared with 2,500, the usual yearly complement. To meet a grave need lay people (in some cases women) are being enlisted and trained to conduct religious services. The church authorities of Hannover, it is reported, are seeking lay leadership for catechetical instruction, as well as for public services.

The Burma Road, so often reported as "utterly destroyed" by the Japanese, is going stronger than ever. So reports Dr. J. E. Baker. He ought to know, for he

has been handling China's traffic problems since 1916, and has just been made "director-general of the Burma Road." Dr. Baker says the road *can't be blocked*. For each probable point of stoppage there are alternate routes by which a continuous and increasing flow of military and other stores has been kept up ever since the road's reopening last October through the withdrawal of Britain's embargo. April's traffic trebled last November's, and the flow is steadily enlarging. The Burma Road is a very large factor in the success of China's defense against Japan's aggression. It could be made much more effective if more "trucks and gasoline, drivers and repair men" could be provided. Strange as it may seem, China's greatest shortage is labor. "Gasoline power is now cheaper than rice (man) power. Freight rates by truck are lower than those by ricksha or pack mules."

The American Catholics are following their modernized version of the Bible with a modern revision of the Baltimore Catechism of 1891, more commonly known as "the penny catechism." The modernized catechism just published has made a good job of simplifying the language used and of streamlining the treatment of its subject matter. Various aspects of the commandments, for instance, are presented more fully from "social points of view, reflecting international and national history." Perhaps the attitude of approach can be better understood by the changes introduced into the discussion of angels. The old catechism said: "Angels are pure spirits without a body, created to adore and enjoy God in heaven." The new version states: "Angels are created spirits, without bodies, having understanding and free will." That makes the angels more understandable.

It is interesting to note that: The actuarial figures of German insurance companies place the life of a U-boat and its crew at sixty-two days. . . . The Jews in Vichy France have been reminded (June 21) that they must make a written declaration "of their race, religion, family connections, professions and possessions" by July 1. The purpose, of course, is the further limitation of their political status and economic value as workers and owners. . . . London's "Big Ben" must have steady nerves and a fine constitution. Operating for over eighty years, with only three or four brief interruptions (the last one a bomb), it is said to have averaged no more than five seconds off at the noon striking over all these years. . . . Argentine has served notice (June 20) on Vichy France that no visas will be issued to Frenchmen by her as long as Argentine nationals are kept interned in Morocco. . . . General Hagood (retired) is urging our government to drop the production of the lately adopted heavy "railway gun," as being outmoded by the bomber plane, also for "fire inaccuracy." . . . A. F. Dickerson, of General Electric, is advocating the "glare-out" instead of the "black-out" as being more effective for the protection of communities against bombing. He asserts that the glare of lights "would prevent enemy flyers from locating vulnerable targets." Dickerson cites the effect of automobile headlights to prove his contention.



Road Signs on the Way of Life

By Chauncey Lawrance

IN THIS day of travel by automobile when we wish to take a trip we first study a road map and select a route, then by carefully following the road signs we reach our destination.

The BIBLE is the road map for the Way of Life.

Let us take the road signs we find on our highways and select a verse of scripture suggested by each.

In our city traffic lights:

RED means Stop.

Cease to do evil; Learn to do well.

Isaiah 1: 16-17

AMBER means Caution.

Let him that thinketh he standeth take heed lest he fall.

I Corinthians 10: 12

GREEN means Go.

Go ye into all the world and preach the gospel to every creature.

Mark 16: 15

In the open country we meet the following signs:

SLOW

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

Proverbs 16: 32

CROSSROAD

Then said Jesus unto his disciples, If any man will come after me, let him deny himself and take up his cross, and follow me.

Matthew 16: 24

NARROW BRIDGE

Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.

Matthew 7: 14

CURVE. In the laying out of some roads they sometimes meet a hill, a cliff or some other condition which prevents the road going on in a straight line, so they make a bend in the road to avoid this obstruction.

Abstain from all appearance of evil.

I Thessalonians 5: 22

RAILROAD CROSSING

See then that ye walk circumspectly, not as fools, but as wise.

Ephesians 5: 15

SLIPPERY WHEN WET

Therefore we ought to give more earnest heed to the things we have heard, lest at any time we should let them slip.

Hebrews 2: 1

DANGER

Look not upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.

Proverbs 23: 31-34

CATTLE CROSSING

I will not reprove thee for thy sacrifices or thy burnt offerings, . . . For every beast of the forest is mine, and the cattle upon a thousand hills.

Psalms 50: 8, 10

SIDE ROAD. A side road may be attractive enough but it does not lead us to the place we wish to go.

And lead us not into temptation.

Matthew 6: 13

MEN WORKING

I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

John 9: 4

ONE-WAY TRAFFIC

Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father, but by me.

John 14: 6

DIP (Parable of the rich man and Lazarus).

And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

Luke 16: 23, 24

**ROAD UNDER CONSTRUCTION
TRAVEL AT YOUR OWN RISK**

Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

II Peter 3: 17

DETOUR

This also know, that in the last days perilous times shall come.
For men shall be . . . unholy,
Having a form of godliness, but denying the power thereof: from such turn away.

II Timothy 3: 1, 2, 5

END OF DETOUR

Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.

Psalms 37: 5

MAIN HIGHWAY

And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

Isaiah 35: 8

HILL

I will lift up mine eyes unto the hills, from whence cometh my help.

Psalms 121: 1

OBEY TRAFFIC LAWS

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou both save thyself, and them that hear thee.

I Timothy 4: 16

Remember that it is the careful steering at the wheel and not the blowing of the horn, that makes the journey safe.

NAME-CALLING

In our befuddled national crisis, one of the gravest dangers confronting us is that of name-calling. The other day Mr. Wendell Willkie gave some very wise and salutary comments on this point. He said: "I completely disagree with Colonel Lindbergh's viewpoint, but in the words of Voltaire, 'I do not agree with a word you say, but I will defend to the death your right to say it.'"

Certainly if national unity is to be attained and maintained, it can be done only by tolerance toward the other fellow's right of opinion. We can never expect complete unity of viewpoint in a democracy, and it always behooves us to remember that there is a vast difference between argument and abuse. The President of the United States has named freedom of expression as the first of our four liberties, and it is an infinite pity that any American should be classed as a "fifth columnist" or a traitor because he tries to do his own thinking.

Arthur Guiterman in the New York *Herald-Tribune* wrote these lines about name-calling, which it may be well to remember:

A called B a Communist, a copperhead, a tory;
B called A a Fascist with an appetite for glory.

A called B a vagabond, a lowlife and a nudist;
B called A a pedant, a Victorian and prudist.

A called B a numskull and forty-seventh rater;
B called A a gangster, a "fifth columnist" and traitor.

Little they accomplished by their cross-vituperation
Same to down each other in the public estimation.

When the mud is flying, which is black and which is white?

Shoulder-shruggers merely murmur, "Maybe both are right."
—*The Messenger*.

Between Colony and Canada

Virginia's Colonial Soldiers cross Mountains into Ohio River Valley

By GEORGE L. RINKLIFF

NUMBER III IN TRAILS AND TREKS WESTWARD

In early summer of 1774, no Lutheran anywhere could have had a reason for imagining that the discovery of a new empire for Lutheranism was imminent. The Rev. John Peter Gabriel Muhlenberg, busy with the concerns of his parish at Woodstock, Va., and with his duties in the House of Burgesses at Williamsburg, was nearest being aware of what was about to occur, but probably he saw only the need of holding ground already occupied.

Young Pastor Muhlenberg knew that if the Indian scare persisted, the people of his parish would be mortally menaced before the forests of the Valley of Virginia hung out their banners of autumnal glory. Beyond all doubt he must have preached at least one sermon on the subject, encouraging men of his parish to respond to the militia levy of the royal governor, Lord Dunmore, for border warfare. He could not have done otherwise and been in character.

Certainly, men of Woodstock went westward. The whole Valley of Virginia poured men into Dunmore's army. Many served in the second division, under command of General Andrew Lewis. A thousand men marched in that division—hard-muscled men, keen of eye, intrepid, and grim. They went to see the adventure through, with pack trains of horses carrying supplies and a drove of cattle to provide meat for them as they marched.

Dunmore wanted them badly—and yet he preferred keeping them at a distance, at least for a while. They were too outspoken against kings and royal governors to be safely subordinate, until he got them where they had to stick to him or risk losing their scalps. So, while he marched his own division to Fort Pitt, he gave orders to General Lewis to cross the mountains, heading for the mouth of the Kanawha River, and meet him there.

And thus he gave orders for opening the first trail

that Lutherans followed in any considerable numbers, going deep into the Mississippi basin. The trail began in the Greenbrier region of Virginia, and took the mountaintains as they confronted it, swerving little to ease the toil of travel through gaps and passes. To the men of General Lewis' command the region they traversed was a haunted land—haunted by great silences, huge, ominous mountain ridges, and the gloom of a mighty forest where they walked in twilight at noonday.

From Fort Pitt, Dunmore and his own division floated down the Ohio in boats. On the royal governor's left hand was his own province of Virginia, and on his right hand—believe it or not—the Canadian Province of Quebec. A few years previously, crown and parliament in London had taken the trans-Ohio country from Virginia and given it to Quebec, somewhat as punishment for English-speaking colonists not always perfectly obedient, and somewhat as a reward to a French-speaking colony that gave kings and royal governors little trouble.

An Early Controversy

Dunmore, canny Scot, was in the business now of settling that and much else right according to his stout and honest convictions. He was bent on pacifying the trans-Ohio country, and thus proving that he, and not the royal governor of Quebec, was the man to rule it.

By the same stroke, he would prove to the Virginians that after all he was their man—their champion and not their oppressor. Had not they complained, protested, and petitioned for years about the Quebec matter? They had gotten nowhere with all that, but now Dunmore was by way of proving to king, council, and parliament the blunder of pushing the boundary of Quebec across the Great Lakes.

Meanwhile he was succeeding so well in his expedition that he was tempted to teach the wild men from the Valley a lesson. Not only could he get along without them: he could get the whole trouble settled before they caught up with him.

So he abandoned his plan to rendezvous at the mouth of the Kanawha. Farther up the Ohio, at the mouth of the Hocking, he turned northward overland, and in a few days more he was on the Pickaway Plains, a few miles south of where Circleville, Ohio, now stands, building almost overnight a fortified camp that frowned menacingly upon Chillicothe—the "ancient metropolis"—of the Shawnees. He was there for business, and he gave Cornstalk, premier chieftain of the Shawnees, to understand that in plain terms.

But Cornstalk let the canny Scot underestimate him. Since Dunmore demanded a new treaty, there was just one way to get it. All the chieftains would have to come into the council. It would take a while to bring the chieftains in, but the result would be worth the delay, as Dunmore saw it. He overlooked just one point. Cornstalk knew much he was not telling Dunmore. He knew that more than a hundred miles away to the southeast General Lewis and his wild men from the Valley were trying to catch up with Dunmore.

Cornstalk Calls Chieftain

Cornstalk sent his summons to all the chieftains, but he called them, with all their warriors, not to a council, but to the warpath.

Dunmore and his men lounged in their fortified camp, while Cornstalk and his warriors marched hard. They surprised the wild men from the Valley in their rendezvous at Point Pleasant at the mouth of the Kanawha, and from sunrise to sunset the battle raged. Neither side could win that day, and, when night came, Cornstalk led his warriors back to face Dunmore. The chieftain offered to take them into battle with the royal governor—a struggle to the death of the last man—but the warriors did not reply.

Then he struck his tomahawk into the war post, and turned from it, disdaining it as a useless implement. "Then I will go to the white man, and I will make peace," he said. He made peace and gave his life to keep his word. The second spring afterward he was deliberately murdered by the white garrison of the newly-built fort at Point Pleasant, when he came with a friendly warning of an impending violation of the peace treaty.

In the pact that Cornstalk died to keep inviolate, the treaty of the Pickaway Plains, Dunmore, the canny Scot, proved himself a thoroughgoing peacemaker. He insisted that Logan, whose one-man feud had called two thousand white warriors to arms, should come in and join in the treaty. But Logan did not respond, though he was in the Indian town nearby. His brother-in-law, Captain John Gibson, husband of one of Logan's murdered sisters, sought him out. Logan walked with Gibson into the forest, and they sat together beneath a great elm tree that still stands upon the Pickaway Plains, in the Logan Elm Park of the state of Ohio.

Logan's Plea for Peace

Sobbing, Logan then dictated a letter to the royal governor of Virginia, and his brother-in-law translating it, wrote it down. It read:

"I appeal to any white man to say if ever he entered Logan's cabin hungry and I gave him not meat; if ever he came cold or naked and I clothed him not.

"During the course of the last long and bloody war, Logan remained in his tent, an advocate for peace. Nay, such was my love for the whites, that those of my own country pointed at me as they passed by and said: 'Logan is the friend of white men.' I had even thought to live with you, but for the injuries of one man. Colonel Cresap, the last spring, in cold blood, and unprovoked, cut off all the relatives of Logan; not sparing even my women and children. There runs not a drop of my blood in the veins of any human creature. This called on me for revenge. I have sought it. I have killed many. I have fully glutted my vengeance.

"For my country, I rejoice at the beams of peace. Yet, do not harbor the thought that mine is the joy of fear. Logan never felt fear. He will not turn on his heel to save his life. Who is there to mourn for Logan? Not one."

Dunmore was magnanimous. Logan's letter was the final touch to the peace negotiations, and the royal governor was satisfied. Peace was at hand.

And then, once more, everything hung in the balance. Indian runners came in with alarming news. The wild men from the Valley who had fought with Cornstalk's warriors in the day-long struggle at Point Pleasant, were coming on, many of them limping from wounds.

But they were not coming for peace.

(To be continued)

Encouraging Progress in Western Canada

Manitoba Synod Visited by Secretaries Greever and Tappert Students and Men in Nation's Service Receive Attention

By N. Willison

THE Rev. Adalbert Goos of Thorsby, Alberta, was elected president of the Manitoba Synod at the biennial convention held on the seminary campus in Saskatoon June 27 to July 1. Other officers elected were: Vice-president, the Rev. J. E. Bergbusch of Spruce Grove, Alberta; German secretary, the Rev. G. A. Heimann of Emerson, Manitoba; English secretary, the Rev. K. F. Sterzer, Leask, Saskatchewan; treasurer, the Rev. G. Juettner of Winnipeg, Manitoba. The delegates to the next U. L. C. A. convention are the president, Dr. N. Willison, the Rev. R. Krisch and the Rev. E. Dueterhoeft. Unless specially invited elsewhere, the next convention of the synod will be held in Saskatoon two years hence.

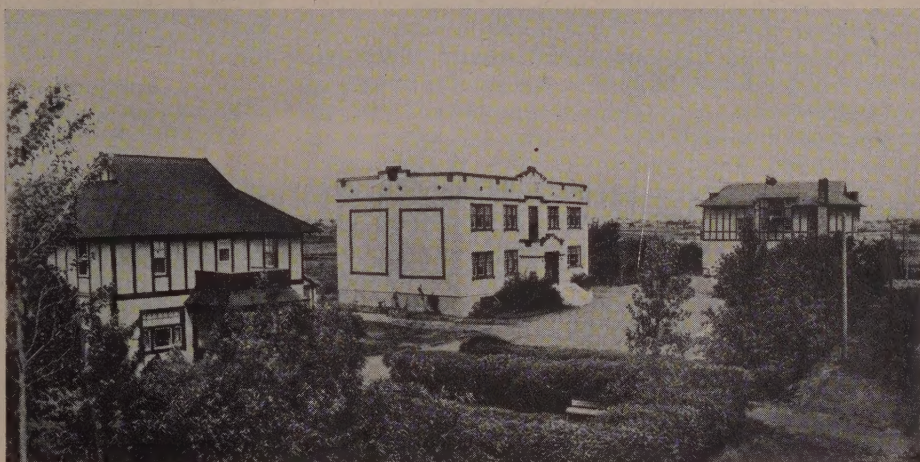
It was an interesting and stimulating convention. The attendance was considerably larger than a year ago, and members of Trinity congregation gave assistance to the seminary in providing accommodation. The Augustana church offered the use of their beautiful new building for the opening service. The Sunday morning service was held in Trinity Church, which now belongs to the Ukrainian Baptists of the city. Other services and the business sessions were held in the assembly room of the Seminary. Meals were served to all in the seminary dining room. A refreshing rain on the second day was regarded by those in attendance as a special blessing.

Outstanding Messages

A searching confessional address on the last two verses of Psalm 139 was given by Dr. E. Gomann, and a rousing synodical sermon on Matthew 5: 14 was preached by President Kleiner. The Sunday morning service was broadcast over the local radio station. It was conducted by the Rev. K. Freitag, until recently pastor of Trinity congregation. Synod and the entire radio community were exceedingly fortunate in having Dr. W. H. Greever, secretary of the United Lutheran Church in America, and Dr. E. A. Tappert, linguistic secretary of the Board of American Missions, present to deliver the sermons. The Manitoba Synod is deeply indebted to both these officers of the Church. For Secretary Greever it was the first visit. His sermon on "The Satisfied Life" gave characteristic expression to his profound study and deep spiritual experience. Dr. Tappert emphasized the practical aims and achievements of the Lutheran Church.

Addressing the synod in business session, Dr. Greever

gave a clear and comprehensive review of the activities and plans of the United Lutheran Church and answered many questions. No other body of people in the world, said Dr. Greever, have such opportunities and possibilities for Christian service as have the members of the Lutheran Church. Dr. Tappert reminded the missionary pastors of the supreme importance of their tasks and encouraged them to co-operate to the fullest extent with the Board of American Missions. The Rev. Arthur H. Getz, secretary of the Parish and Church School Board, pleaded for greater attention to parish education. Mr. Getz is on an itinerary through the synod, addressing rallies and summer schools, and is making friends everywhere. The chairman of the local Parish Education Committee is the Rev. F. W. Lentz.



The Campus of Saskatoon College and Seminary

Saskatoon Seminary Makes Progress

Developments at the Saskatoon Seminary were a source of rejoicing to the synod, and sincere votes of thanks were extended to Dr. Gould Wickey, the Board of Education, the Women's Missionary Society, and other donors, and the president of the institution. The waterworks installation project is colored with the glow of romance. For twenty-five years it has tantalized us with its promises and baffled us by its elusiveness. Now it is almost here, thanks to our devoted friends throughout the Church. This year the seminary has placed seven graduates at the disposal of the Church, and there is work for them all. New men of mature judgment are offering themselves. They need help.

Important Resolutions

Several interesting resolutions were presented to synod. One came from the Alberta Conference and proposed a change of name and organization of the synod. This was referred to a special committee appointed to

(Continued on page 23)

"Empowered for the Task"

Florida Synod Increases Benevolence Contributions and Interest in the Church

By WILLIAM E. PUGH

THE thirteenth annual convention of the Synod of Florida was held in Trinity Church, St. Petersburg, the Rev. Henry V. Kahlenberg pastor, June 16-18. At the same time and place the Women's Missionary Society of the synod also held their annual convention. For a number of years the state Luther League had been meeting simultaneously with the synod and the society, but this year the League accepted the hospitality of St. Mark's, Jacksonville (Southside), for its meeting July 14-16.

"Empowered for the Task" furnished the president, the Rev. Paul G. McCullough, the theme of his synodical sermon. Ezekiel 2: 1, 2 was the chosen text, and the preacher emphasized the truths that pastors and people are being challenged by the Lord Himself to meet with courage the present difficult problems with the assurance of victory. The traditional custom of the observance of the Lord's Supper at the opening service of the convention was omitted and this sacred rite was left for the closing hour Wednesday evening. Members of the convention parted immediately after the mountain-top experience of divine fellowship and returned to their respective fields of labor under the inspiration of a renewed dedication.

The fact that Florida offers a climate conducive to good health is reflected in the clerical membership of the synod. Forty per cent of the synodical roll is made up of men who are not in active pastoral work. Some have retired because of age or disability; some have removed from the bounds of the synod and are engaged in the general work of the Church. Nine pastors attended the convention, and ten lay delegates were present. The necrologist reported and proper action was taken concerning the death August 20, 1940, of J. H. Ritter, D.D., retired, who had been a member of the synod for some years. He was a member of Trinity Church, St. Petersburg, at the time of his death.

\$20.75 per Confirmed Member

The parochial report presented by Statistical Secretary N. D. Yount indicated a small increase in communing membership. Approximately 70 per cent of the confirmed membership partook of the Lord's Supper "at least once" during the year. The thirteen congregations reported a total property valuation of \$396,048, and an indebtedness of \$126,670, a large part of the latter consisting of church extension funds from the Board of American Missions. Total current and unusual expenditures for the year amounted to \$42,185, an average contribution of \$20.75 for each confirmed member.

"Paid in Full" the Goal

The Florida Synod is annually increasing its benevolent offerings. Treasurer C. M. Brubaker is zealous that all apportionments and allotments are paid in full.



OFFICERS OF THE FLORIDA SYNOD

Sitting (left to right), W. E. Pugh, D.D., vice-president; the Rev. N. D. Yount, president; the Rev. Henry V. Kahlenberg, recording secretary

Standing (left to right), the Rev. George F. Hart, statistical secretary; Mr. C. M. Brubaker, treasurer

All except four congregations paid the apportionment in full, and the greater part of "allotments" to Newberry College, the Lutheran Theological Southern Seminary, the Salem, Virginia, Orphan Home and the Lowman Home were paid by the churches; 85.5 per cent of the synodical and U. L. C. A. apportionments was paid, and 98 per cent of the apportionment for the institutions supported by the synod.

Dr. J. J. Scherer U. L. C. A. Representative

The causes of the United Lutheran Church were ably presented to the synod by Dr. J. J. Scherer, Jr., whose assignment was to give an outline review of the nature and work of the Church through its boards, committees and commissions.

President James C. Kinard, Litt.D., of Newberry College attended the convention and in addition to his appearance on the floor of the synod, showed interesting phases of college life by way of moving pictures.

John B. Moose, D.D., of the Southern Seminary faculty, Columbia, S. C., addressed the meeting, comparing the Florida Synod in its pioneering courage to that of Joshua and Caleb, who in spite of "giants in the land" were ready to advance into Canaan.

The program of the synod, as has been the case for some years, provided for the presentation and discussion of a "Cause" of the Church. This year it was the work of the Board of Social Missions, and Executive Secretary C. Franklin Koch, D.D., enlightened and inspired us by his informing presentation of the work of his Board. Two afternoons were spent in this fashion, during which time we also had the Rev. Wynne C. Boliek, chairman of the Board of the Lowman Home,

White Rock, S. C., and Superintendent T. C. Rohrbaugh of the Orphan Home, give information as to the nature and progress of these two institutions.

Tuesday evening a delightful banquet was enjoyed by the synod and the Missionary Society. Mrs. Paul G. McCullough, president of the society, presided. Addresses were delivered by Miss Susan Glatz, missionary on furlough from India, and Mrs. John B. Moose.

Having accepted a call to become pastor in the Men's Service Division of the National Lutheran Council and engaged in preparations for moving to Camp Shelby, Hattiesburg, the Rev. William E. Fox, recording secre-

tary, found it impossible to attend the convention and perform his duties. Dr. William E. Wheeler, pastor of Grace Church, Lakeland, served as secretary pro tem.

Election of officers for the ensuing year resulted as follows: President, the Rev. N. D. Yount, Hollywood; vice-president, W. E. Pugh, D.D., Jacksonville; recording secretary, the Rev. Henry V. Kahlenberg, St. Petersburg; statistical secretary, the Rev. George F. Hart, Jacksonville; treasurer, Mr. C. M. Brubaker, Jacksonville. The officers constitute the Executive Committee.

An invitation was received and accepted to hold the next convention in Holy Trinity Church, Miami.

The Nova Scotia Synod

Support of the Canadian Lutheran Commission Urged "The Lutheran" Highly Endorsed by Fellow Lutherans

By DOUGLAS A. CONRAD

THE service that our Lutheran Church can render to the men in uniform was freely discussed at the thirtieth convention of the Nova Scotia Synod, held in Grace Church, First South, Lunenburg County. The report of the Canadian Lutheran Commission for War Work occupied an important place on the agenda. The new service book for the men in uniform was given to the pastors to be sent to those who have enlisted in the country's forces. A request from Resurrection Church, Halifax, that synod try to make arrangements with the authorities so that Lutheran men would be able to attend the services of the Lutheran Church was endorsed. The churches of the synod were urged to gather an offering in the near future for the furthering of the work of the Canadian Lutheran Commission.

President C. H. Whitteker, in his report, urged that all members of the synod show their loyalty to the government in this struggle against those who would destroy not only our civilization but also our Christianity. The many improvements in church properties and the bettered financial condition during the year were noted.

Synod authorized its officers to send a message of loyalty to His Majesty, King George the Sixth, and that this be transmitted to the King through the government at Ottawa. A special service of intercession and thanksgiving was held during the closing moments of the business session Saturday morning, this service being in charge of the chaplain, the Rev. E. V. Nonamaker.

Synod opened Friday morning with the administration of the Holy Communion. The sermon was preached by the Rev. Douglas A. Conrad of Halifax on the theme, "Service to Others." The largest number of delegates for many years was in attendance at all the sessions.

Campaign for "The Lutheran" Endorsed

The results of the elections were as follows: President, the Rev. C. H. Whitteker, for his fourth term; secretary, the Rev. V. J. Monk; treasurer, Mr. C. B. Begin. *Executive Committee*: the Rev. E. V. Nonamaker and George Innes, and Messrs. K. E. Crouse and J. Earle Morash. Pastor Conrad, as the special represen-

tative of THE LUTHERAN, presented the report of the canvass of last autumn, showing a fair response. It was decided to conduct the campaign again this October, and the Rev. James Dauphinee was placed in charge of it.

Dr. Bagger U. L. C. A. Representative

The Rev. Dr. H. H. Bagger of Lancaster, Pa., was the special representative of the United Lutheran Church in America. He ably presented the causes of the boards of the church, and on Sunday evening preached an excellent sermon to an overflow congregation on the subject of "The Grace of God."

We were also fortunate to have as the fraternal delegate of the Canada Synod the Rev. Carl Cronmiller, vice-president of the synod. Pastor Cronmiller is also active in the work of the Canadian Lutheran Commission. On Sunday afternoon, in keeping with the request of the Canadian Prime Minister, a service of intercession and dedication was held, and Pastor Cronmiller brought an inspiring message. He pointed out that, while according to the tenets of the Lutheran faith, church or state should not try to dictate one to the other, yet the Lutheran Church renders full measure of loyalty and obedience to the existing government.

Ordination Service

The service Sunday morning was impressive, because at that time Arnold Leo Conrad of Bridgewater was ordained to the office of the ministry. The Rev. C. H. Whitteker conducted the ordination and was assisted in the laying on of hands by the Rev. V. J. Monk and the Rev. George Innes. President Whitteker took as the text of his sermon: "I have made thee a watchman over my people." The new pastor has been called to the parish of New Dundee, Ontario.

At the public service Saturday evening, the Rev. Paul Eydt preached on the text that the gates of hell shall not prevail against the church. In order to accommodate the large crowds present at the services on Sunday a loud speaker system was installed.

Among Ourselves ...

By Margaret A. J. Irvin

A Happy Medium Between Right and Wrong?

ONE of my acquaintances was a zealous member of another denomination. Some people called her a fanatic. Others called her even less complimentary things. Yet everyone who knew her acknowledged her sincerity.

Her preoccupation with religious matters did not grate on me as it did on some of my friends. So long as we stayed on strictly Biblical ground I could avoid disagreeing with her. Many of our beliefs were the same. I saw no reason to stress our differences.

Then one day the name of a certain professor of religion came into the conversation. She began to bemoan his "modern" views. Since I had studied under the man, I knew that her accusation was unfair. He could examine the way the Scriptures have come to our generation without considering them less than the Word of God. For me to let her imply that he doubted their authority would have been most disloyal.

"I would call him conservative," I said. "He seems to me to hit a very happy medium between the two extremes which are evident in your denomination."

"Can there be," she asked freezingly, "a happy medium between right and wrong?"

I laughed. What else could I do when confronted with such a childish question? Her mind was closed as tightly as that of any Pharisee whom we meet in the pages of the New Testament. There is no use arguing with that type of mind. Argument will not break the seal. Unless the Holy Spirit can, by God's grace, open it from the inside, it must stay forever closed.

The Christian is forever trying to pick his way down the middle of the narrow path that leads to perfect goodness. There is so much evil in the world and so much good sprinkled through the blackest of it that the Christian is continually sorting and salvaging.

The sorting and choosing starts early in life. Before a child is five years old, he has learned to live by a complicated and involved series of major and minor laws. Thou shalt eat with fork and spoon. Thou shalt put away thy toys. Thou shalt not pull hair. Thou shalt not spill cracker crumbs on the living-room rug. Thou shalt not touch bottles in the medicine cabinet. Thou shalt speak politely, especially to grown people.

Right on one side, wrong on the other. Yet he soon learns that all these laws have not the same value in adult eyes. Spilling cracker crumbs once in a while may bring only a mild reproof. Getting into the medicine cabinet even once will bring the fiercest punishment the family code permits. Picking up toys carefully will bring special commendation. He soon learns the black, the white, and the numerous shades of gray that characterize his baby conduct.

Gradually he learns that what he "meant to do" is of importance to the grownups who control his destiny. They want him to show evidence of love and generosity. They frown on selfishness and anger. Right conduct for wrong reasons is less acceptable than wrong conduct for

right reasons. He tries to conform to the continually rising standard that is held before him. By the time he reaches junior high school, he may have rather complicated choices to make.

These choices do not grow simpler with the years. They become more involved as he continues to look for the spiritual meaning back of outward seeming. There are very few people who would deliberately do wrong if they could be sure of the right course to follow. It is seeing the right course that is hard. The two simple rules of conduct which Jesus gave us are more difficult to observe than all the law and the prophets. To love God and one's neighbor in practice as well as in word takes strength of character and depth of understanding.

The Ancient Hebrews Had A Custom

"I NEED a costume," announced the fifth-grade daughter. "I'm going to be a wailer."

"A what?" shrieked the family in chorus.

"A wailer. You know, when anyone died in Bible times, the relatives wanted everyone to know how badly they felt. So they cried and moaned as hard as they could, and even hired people to weep and wail and tear their clothes with grief. Some people made their living by being wailers at other people's funerals. And that is what I am in the church school play."

If the rest of the family had ever known about "wailers," they had forgotten. The custom itself seemed ridiculous. The idea of small sister in such a role had them weak with laughter.

Tearing hair and rending garments are not part of the modern pattern of conduct. Christian self-control and pagan self-centeredness have certain outward things in common. One of these is the repression of visible emotion of all sorts. Parading emotion is considered bad form in worldly as well as in Christian circles. We feel it wrong to "mourn as those who have no hope." Others feel there is no hope and mourning is a silly, futile thing. Both feel it bad taste to indulge one's feelings and inflict them on others.

But just when we think we have come a long, long way from the far-off customs of a time gone by, we detect a hidden similarity under the surface differences. We no longer have paid wailers, but some of our social and fraternal groups come pretty close to it as they travel about to funerals of members who have gone on. I know one man, who is a member of the Veterans of Foreign Wars. He lives in a metropolitan area and prides himself on never missing a comrade's funeral.

Far be it from me to suggest that Christians cut down on the amount of sympathy we display in times of sorrow. But let's make sure it is genuine sympathy and not a twentieth century form of "wailing." Perhaps another generation will rock with laughter at top hats in the morning, at guns fired near cemetery walls, at birds let out of cages. If these things are true expressions of our love and sympathy, we shall not care. But are they?

Musings of a

Minister's Wife *Day of Rest and Gladness**Mrs. Lathrop's Sunday Morning Brings Hope for the Future*

WHEN Joan called me this morning, it was no hardship to step out of bed. I had been wondering for some time whether the rest of the world looked as refreshed as the piece of it I could see from where I lay.

As I drew deep breaths of the cool morning air into my lungs, I saw Binks, the wire-haired terrier that lives down the street, trot across the lawn. He, too, was sniffing the morning breeze. When he came to the patch of new grass, which is bright green and nearly long enough for the mower, he lay down and rolled over and over. He seemed so delighted with the world that I felt like going down and rolling with him.

"What are you laughing at?" called my son, his mouth full of toothpaste.

"How do you think it would feel to go down and roll in the grass?" I asked.

"What for?" he asked.

"Just for the joy of it."

"Oh," he said, tolerantly, "you are joking." Sometimes he makes me feel very young.

"I wouldn't really need a coat this morning, just to go over to the church," broke in Joan, "but I think I will wear it."

"Are you going to wear it over your pajamas?" her brother asked. "You get the rest of us up. Then you fool around until you are late for Sunday school."

The words were familiar. I knew just what Joan would answer and what Mark would say next. Neither of them meant anything by it, but I wasn't going to have it if I could call a halt on the dispute now.

"Last one downstairs is a monkey," I called, making a great to-do about opening and closing bureau drawers. To my relief it worked. They flew to their own rooms to dress at top speed.

Both children were down ahead of me. After I had eaten the peanuts which they insisted a monkey ought to have for breakfast, we got a more orthodox meal for the rest of the family.

It seemed no time at all until we were heading for Sunday school. As we walked across the lawn, I managed to catch my breath. The children did look sweet. Yes, Mark had remembered to bring his Bible. My old white gloves did not improve Joan's costume, but if she thought they did, I would not disillusion her. I had with me the handwork materials I intended to use in the pre-session period with my beginners. I could think of nothing for which to send Mark scurrying home—a banner Sunday.

Little Henry Steiger was coming slowly and carefully down the street, so we waited for him.

"I came early," he said, his blue eyes sparkling. "I have new shoes."

"How nice!" I exclaimed with enthusiasm. If ever a child in my class gets new shoes and doesn't tell me, I shall know I am losing my grip.

The lull in the heat had brought out a good many little folks who had been absent for a while. They were happy and excited about being back.

When I came out to the front of the church, I found that Mark and Joan had joined a group of the high school youngsters who had gathered around John Olsen's new car and were listening to the radio.

"They never get enough, do they?" Mrs. Royman remarked as she stopped beside me to watch the group. "The thing I can't understand is how they manage to study with the radio going full blast beside them."

"That is one thing Mark and Joan haven't started. So far I have insisted that they keep the radio for times when they are not trying to concentrate."

"Wait until they are in high school," she warned. "It won't be so easy to say what they may and what they may not do."

I held my peace. Her children, Constance, seventeen, and Walter, nineteen, are as nice as any young people I know. I would not presume to give her advice. At the same time, I could not help feeling that they were a little young to be allowed to do entirely as they pleased. She seemed to read my thoughts.

"You must let them have their way in minor matters, so that they will respect your opinion on matters you consider important. One reason why Constance takes my advice about the boys she goes about with and the places she goes is that she does not feel I take pleasure in saying 'no' to what she thinks is fun. The same thing is true of Walter and his pursuits. You never find him hanging around that gambling contraption at the drug store, do you?"

"If I thought playing the radio would call a halt to that thing, I would keep it going day and night!"

"The only way I know to keep young people at home is to keep home as much the way they want it as you can stand. There is my family now. I hope they won't guess I have been talking about them. They hate that."

I collected Mark and Joan and we went into church. The service was beautiful, as it always is. The ancient liturgy seems a symbol of stability in a topsy-turvy world. As I glanced at the children singing so earnestly beside me, my thoughts turned to the future. There would be problems—simple things like the radio, or things impossible to foresee.

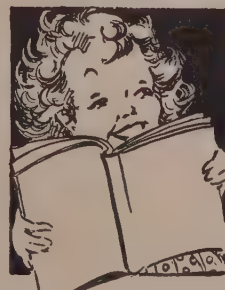
Naughty**Nora's****Nonsense**

It's always much more fun,
I'm sure,

To seek out hidden knowl-
edge.

Sealed textbooks might in-
crease the lure

Of what is taught at col-
lege.

**NAUGHTY NORA**

Sacred Sentences and Observations

Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. *John 3: 5*

"Holy Ghost, with power divine,
Cleanse this guilty heart of mine;
In Thy mercy pity me;
From sin's bondage set me free."—*Andrew Reed*

* * *

Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.

Acts 2: 38

"O Lord ascended! From Thy glory's throne
On Thy baptized children kneeling lowly,
Look down in mercy! We were made Thine own;
Give our poor hearts Thy Spirit strong and holy."
—*Cecil F. Alexander*

* * *

He shall baptize you with the Holy Ghost and with fire.

Matthew 3: 11

"Oh, may that sacred fire,
Descending from above,
Our frozen hearts inspire
With fervent zeal and love."—*John Burton*

* * *

But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life.

Romans 6: 22

"'Tis Thine to cleanse the heart,
To sanctify the soul,
To pour fresh life on every part
And new create the whole."—*Joseph Hart*

* * *

For this is the will of God, even your sanctification.

I Thessalonians 4: 3

"Spirit of fire, pervade, enfold,
Consume the dross, refine the gold."
—*Charlotte E. Tonna*

* * *

Ye are not in the flesh but in the spirit, if so be that the Spirit of God dwelleth within you.

Romans 8: 9

"Holy Spirit, all divine,
Dwell within this heart of mine;
Cast down every idol throne,
Reign supreme, and reign alone."—*Andrew Reed*

* * *

For they that are after the flesh mind the things of the flesh; but they that are after the spirit the things of the spirit.

Romans 8: 5

"Come, gracious spirit, heavenly dove,
With light and comfort from above;
Be Thou our guardian, Thou our guide;
O'er every thought and step preside."—*Simon Browne*

Like a jackal, the devil lies in wait to devour our "carnal" selves. The Spirit of life snatches us from the jaws of the devil, frees us "from sin's bondage," and cleanses our corrupt nature by the "washing of regeneration." By Him are we made "heirs of eternal life."

If we have money in bank, our security is not in our feelings or hopes but in the strength of the bank. Our eternal salvation depends not upon our feelings, but upon the promises of God and the strength of the Rock of Ages. We must "repent and bring forth fruits meet for repentance," but the sacrament of baptism, "in the name of Jesus Christ," assures us of the remission of sin and "the gift of the Holy Spirit."

When a church in Russia was being torn down by Communists, the old sexton climbed into the belfry and tolled the bell as the steeple fell. Would that such "fervent zeal and love" flamed in the hearts of smugly complacent Christians who are not confronted with godless persecution and suffering! John the Baptist exhorted to a life of consecration to Him Who only can "baptize" "with the Holy Ghost and with fire."

When someone complimented Longfellow on his rosy cheeks despite his advancing years, he remarked smilingly that it was "evidence of some new wood" in his "old tree." The evidence of God's Spirit in us is the "eternal life" which quickens us from the dead. He only can "pour fresh life in every part and new create the whole."

It is estimated that if a diamond of first water of one carat weight is worth \$100, then two carats weight is worth \$300, and ten carats \$11,000. One carat is thus multiplied not 10, but 110 times. When the diamond of character is of "first water" quality, transfused with the Spirit of God, it will not only radiate His light but its worth will increase in geometrical progression, as He sanctifies and perfects the reborn spirit into the likeness of the heavenly Father.

The great organ appears to be just another piece of machinery. But its mechanism when controlled by a master musician breathes glorious harmonies and sends forth praises to the Almighty. In spite of human discords, when the Holy Spirit inbreathes His harmonies there emanates from the organ of the heart the music of heaven's melodies.

Gargantua, the giant gorilla, broke from his cage during a lightning storm and ran trembling to the room of his sleeping mistress. Awaking, she subdued her own fears and, speaking gently, led him to the kitchen where food quieted him. Only the "gracious Spirit" of God, with "comfort from above," can conquer fleshly passions and fears. "Be Thou our guardian, Thou our guide."

Holiness

A CHOICE sheep was selected from the flock, led to the altar, and sacrificed. Its life blood was given back to the Giver of life. The innocent sacrifice was counted as ceremonially pure, "holy unto the Lord." The word "holiness" referred originally to the "separateness," "apartness," of that which was "led away" from the common flock and "dedicated" to a "holy" purpose. "Apartness" from the world, is implied in the invitation of Jehovah, "Come ye out from among them and be ye separate" (II Cor. 6: 17).

From the original significance of "apartness"—dedication to a special religious purpose—the word "holiness" came to signify a new status established with God through the sacrificial ceremony. Both the offering and the offerer were accounted "holy," by virtue of the "blood covenant." Also, a new character was supposed to follow this new relationship. "Holiness of heart and life," and not mere ceremonial purification, has become the usual designation of the term.

Holiness is religious righteousness, imputed to the believer. That righteousness is perfect when based on the perfect Sacrifice of "the Lamb of God" Who takes away all sin. His holiness becomes ours when we accept the merit of His sacrificial blood offered in our behalf. This righteousness is first imputed, then imparted. The Holy Spirit works actual holiness in the believer who accepts Christ's saving work.

A devoted mother interceded for the life of her condemned son, but her pleading was in vain. As a ransom, she offered her farm bought with her life's savings, earned by hard toil, but it, too, availed nothing. All her love and her possessions could not save him. A new heart was necessary, and that no money or merit of another could gain. To the love and sacrifice of Jesus Christ is added His saving power that transforms the sinner and gives him eternal life.

Sanctification

is the work of the Holy Spirit in them who are accounted holy through the merit of Jesus Christ. This sanctification begins with an inner change or rebirth—regeneration—at baptism, and continues throughout life as the Spirit works within. It is a continuous process. "Sinless perfection," as taught by some Pentecostal sects, identifies the holiness imputed to the believer by the Saviour with the continuous sanctification effected by the Spirit. The former is through the one act of Jesus Christ in His atoning work; the latter is a series of acts of the Holy Spirit, making holy the one accepted by grace.

As long as we are in the flesh, we are subject to carnal conditions. St. Paul wrote that not only "the whole creation" but even we "ourselves also who have the first-fruits of the Spirit groan within ourselves, waiting for our adoption, to wit, the redemption of our body" (Romans 8: 23). And St. John wrote, "If we say that we have no sin we deceive ourselves, and the truth is not in us," even though he added, "If we confess our sins, he is faithful and righteous to forgive us" (I John 1: 8, 9). The self-righteousness of the one who professes

"sinless perfection" and assumes a "better than thou" attitude toward others belies thereby the claim of the "sanctificationist."

Spirituality

A THEOLOGICAL professor asked, "What is spirituality?" and confessed that he himself did not know. And with most terms there are several meanings.

Spiritualists claim that spirits "from the other side" contact and influence human life for good or ill. They claim our spirits can "communicate" with them through "mediums" or directly, and under certain conditions can see them as "manifested" to the clairvoyant. Spirituality is interesting as a philosophy of spiritual being and relations, and as a science of psychic research and method of contact with the spiritual universe; but it fails as a satisfying "religion," since its emphasis is on relations with creature spirits rather than with the Creator, God, and its "communications" are of uncertain moral origin, and are uncontrolled by the Holy Spirit.

Spiritists also claim the existence of spirits that contact human beings realistically in each detail of life. Spiritism is the most primitive and the most widespread of all religious beliefs. It is both a religion and a philosophy. Unlike spirituality, it has a wide variety of beliefs, varying all the way from pantheistic conception of one universal Spirit embracing all life to the polytheistic conception of many gods or spirits inhabiting space, separate from, yet vitally related to, human beings. As E. Arnold says: "Spiritualism is a sect, but spiritism means the study and the science of the invisible, that side of life which is not material, but spiritual."

Spirituality, to the Christian, is not only a "state or quality of being spiritual or incorporeal," but also a "character of being spiritual or free from worldliness." It is not only a relation to spirit in general as distinguished from matter and mind, but it is a relation to the Holy Spirit in particular. Only that soul, or spirit, especially related to and acted on by the Holy Spirit can truly claim to be "spiritual" in the Christian sense. As Drummond says: "The spiritual Life is the gift of the Living Spirit. The spiritual man is no mere development of the natural man. He is a new creation born from above." It is that new life spoken of by Jesus to Nicodemus, when He said, "Ye must be born from above"; "that which is born of the flesh is flesh and that which is born of the Spirit is spirit."

The Temple of the Spirit

"THERE is an architecture grander far
Than all the fortresses of war,
More inextinguishably bright
Than learning's lonely towers of light.
Framing its walls of faith, and hope, and love

In deathless souls of men, it lifts above
The frailty of our earthly home,
An everlasting dome;
The Sanctuary of the human host,
The living temple of the Holy Ghost."

The suggestions in the four columns of these two facing pages are presented for study and meditation by J. William McCauley, D.D., Salem, Virginia.



Happenings in the Family

By EARL S. RUDISILL, Ph.D.



I have always believed that husband and wife should have a joint bank account, and that each should have the privilege of drawing checks. We have done this for a number of years, but in the last few years my wife has been spending money for personal luxuries, some of them quite beyond our means. Every time I speak of the matter it leads to argument and unpleasantness. I do not want to cause any real trouble between us. I wish we could find a way out of this trouble. Have you any suggestion?

It appears from what you have said that you do not have a family budget. Budgeting for family living may at first seem too rigid and pinch-penny, but it is usually a cure for trouble of this sort. A budget should be made up in a democratic way, provision being made for all members of the family in accordance with age and need. When all have agreed to the budget and it is periodically talked over in a family council, it is likely that each will live up to his obligations, unless there is no will to harmony. In addition to necessities, each should have a small amount of free money to be used in accordance with his wishes. Even some whims have to be gratified.

Before making up a family budget, I should suggest that you and your wife read "Spending the Family Income," by S. Agnes Donham. The United Lutheran Publication House can supply it. You can have a pleasant time reading it together and thus achieve more of a common point of view and purpose. The budget is an item of family efficiency which helps create favorable conditions for Christian living within the home.

We have three children, ages five, seven, and ten. My wife and I attend church, not Sunday school, and see that the children are in Sunday school every Sunday, except when we are away on vacation. It seems to us that the Sunday school is not doing all that ought to be done for their religious development. We think it should give the children better instruction and help. The teachers do not seem to understand the children, and they use ways of teaching which are very different from those of my childhood. I do not believe the children receive much good from such new-fangled ways. Wouldn't more good be accomplished by the old way?

It is quite possible that the Sunday school is not accomplishing all that could be desired. The time is very short. Co-operation from homes is often very poor. There should be more time for religious education. We ought to have better prepared teachers and more of them. These conditions, however, have been improving gradually as the importance of religious education is more and more realized, and more attention is given to leadership education.

Parents would better understand and appreciate the newer lessons and ways of teaching if they visited classes and became better acquainted with teachers. Teachers would be able to do better for the children if they visited the homes more frequently and learned more about home conditions. Why not invite the teachers to dinner (singly), learn to know them better, and have a chance to talk over common problems?

There could also be held, two or four times a year, parent-leader meetings for each department. Teachers could explain to parents the lessons for the next three months, methods of teaching, what children will be asked to do, and what parents can do to help the children and to co-operate with the teachers.

And why not get into the Sunday school's adult department yourselves, or offer to help in the work? If you have no adult department, help to start one. The possibilities for good are very great.

Furthermore, keep in mind that the home has the children most of the time. Its opportunity and responsibility for religious education are large.

Why are the middle and late 'teens a period of religious doubts in so many cases? What can home and church do to help young people through their religious perplexities?

DOUBTS, religious and otherwise, are largely due to the fact that reason is coming into full power. The increasing accumulation of experiences, the wider field of experiencing, and the larger interchange of opinion add further encouragement to doubt. The more experiences and exchange of opinion present new and different ways of thinking the more doubts are likely to be stimulated. A youth's past religious instruction and activities will also make a difference when he faces the larger world.

We should not think of these doubts as "evil" or detrimental. Rather should older folks, teachers and parents try to understand these young people and their perplexities, help them meet their problems, and furnish them constructive activities and associations. Doubt is frequently the route to a more mature religious outlook. Do not condemn young people for using their reasoning powers, even though you may feel that they are using them poorly. If church leaders and other adults will deal sympathetically with youth in the days of doubt, uncertainty and confusion, they will render a real service. It should be remembered that many young people like to "shock" older folks with their doubts, adventurousness and unconventional acts. Such doubts and expressions usually decrease with the advance toward maturity, and on a larger front the very reason which occasions uncertainties later leads to an appreciation of Christian faith, worship and service.

ACROSS THE DESK

As we remember the explanation given us in our school days, a fly's ability to walk on the ceiling is due to the structure of its feet. They enable the insect to apply a sort of atmospheric pressure that holds them in place. The inference seems logical that a proper proportion of feet to weight is important.

Observation of the antics in which grown men engage when they are away from home have led us to the conclusion that we vary in the importance we give to conventions and proprieties. Some people's valuation of good manners and their regard for the rights and comforts of their fellow men will not sustain them when circumstances put the desire to attract attention into competition with normal self-respect. The stunts in which they indulge show they have slipped back into boyhood—and rather dumb childhood at that.

EYES FRONT

PROGRAMS for the coming months, reports of conventions and conversations combine to indicate the expectation that congregations, boards and institutions will be busy with constructive activities in the near future. Certainly there are numerous calls for service that arise from undeniable necessities. It is more than encouraging;—it is definite evidence that we have not lost the confidence of God when the look ahead beckons us to the performance of duties.

One observes that the proper handling of the difficult tasks that will confront the church people of the United States and Canada during the coming months begins with careful planning;—and careful planning must start in the small groups that we entrust with the drafting of programs. The church council, the officers and executive committees of auxiliaries and agencies, will not fulfill the trust imposed in them by their fellow believers if fall and winter opportunities find congregations, synods and the United Lutheran Church unequipped to meet them.

In this period of Christianity, all planning must follow facing the general situation into which the church has entered during this twentieth century. Any pastor or congregation; any conference or synod that neglects an analysis of an accusation that religion has neglected its duties or has been contented with traditions and forms of superficial piety has thereby narrowed its field of activities to purely local and minor situations. Furthermore, it endangers even the locality's permanent power to serve. If totalitarianism replaces democracies, hierarchy in some form will destroy congregational autonomy. If secularism takes over our social order, the system of education that will be installed will not permit the free course of religious instruction. If the support of missions at home and abroad is strangled, the pulpit's power and the altar's grace will be an ineffective minimum.

The Church's preservation of its stewardship of grace and of the means of grace requires the co-operation of every man and woman whose faith in Christ is their hope for eternal life. Such co-operation is given form and substance through united worship. Stay-at-homes from the appointed assemblies for proper praise and thanksgiving must gently and tactfully be taught that

they both deprive themselves of spiritual nourishment and their fellow believers of the most convincing form of testimony to the presence of God in our midst. Neglect of public worship has a very serious influence upon the vigor of religious life.

The high purposes of assembling in the name of Christ on Sunday, the day hallowed by His resurrection and the sending of the Holy Ghost, make a heavy demand upon the congregation's pastor. He must bring the Word: he must inspire confidence in what he represents: he must, in short, be a competent executive, a courageous leader, and a patient minister in the homes of his people. The pastorate is now no place to which to retire for an easy life during troubled days. On the other hand, its compensation for consecrated service has no parallel outside the Kingdom of God.

WORTHY OF CONFIDENCE

WE propose to comment on a subject that belongs to the civic rather than to the ecclesiastical realm; to the sphere of the government under which we live. We consider the criticisms which are frequently heard relative to lack of military preparedness in the United States explainable, in truth defensible.

It is very easy for critics of a democracy to "observe with alarm" that the people allow their provisions for self-defense to become out of date and inefficient, thereby subjecting free institutions to grave dangers. But it must not be forgotten that in 1921, at a time when it was still customary to give great credit to the Washington government for bringing the first World War to a close, the Congress of the United States undertook to make that terrible conflict the last of its kind. It was a true effort to put reality back of President Wilson's phrase, "a war to end wars," that led to repeated international conferences, at which a series of covenants were drafted, discussed, and solemnly signed, each of which sought to encourage settlement of disputes by negotiations. The first of these agreements was called for the purpose of limiting naval extensions of armament. Not only did the United States cancel contracts for additions to its fleet of warships but it actually dismantled vessels powerfully equipped for naval conflicts.

The climax of a series of international meetings was the Pact of Paris of 1928, often known as the Kellogg treaty, to which at first fifteen major nations, and finally forty-eight, affixed their signatures. America has not repudiated its policy in behalf of outlawing war as means of handling international crises. Europe's record shows a succession of compromises, delays, and of final abandonment of solemn agreements.

We do not agree that the intentions of the government were indicative of weakness or of reluctance to maintain the institution of democracy. It is, on the contrary, to the credit of the American people that they have consistently sought to perpetuate peace until convinced that the institutions that preserve the rights of the people have become endangered. We deem this record one that justifies the expectation of continued divine protection to the end that government "of the people, by the people and for the people shall not perish from the earth."

For Jesus' Sake

Penalty of Sin Remitted by the Atoning Merit of God's Only-begotten Son
Justification is by Faith, Not Works

By NATHAN R. MELHORN

Romans 3: 21-31; 5: 1, 2; Galatians 3: 1-29. Sunday School Lesson
for August 3

IN these days when there is a widespread tendency to reduce the teachings of revelation to emphasis on God's generosity and man's duty to his neighbor, some portions of the New Testament are not easy to read—let alone to interpret. If you doubt the accuracy of this observation, re-read two of Paul's epistles, the one to the Romans and the other to the Galatians. Especially observe how your mind labors and slows down in its effort to reach conclusions when you study the "third chapters" of these letters; they were written by one called of God to forsake convictions that the children of Abraham traced to Abraham, the founder and father of the "chosen people." To renounce them was the most serious act within the realm of a devout Jew's loyalties.

The fact is that Paul did not see heresy in the covenant made with God by means of the law given to Moses. What he was led to preach and write was a new relationship, which had become necessary because his Creator and Lord was determined not to permit sin and its "father of lies" to have possession in hell for all eternity of those made originally in the divine image. What had failed to occur under an old covenant, that of the law, must be brought to pass under a new covenant, that of faith. The portions of the New Testament that form the texts for Senior Lesson Studies on August 3—Romans 3: 21-31; 5: 1, 2, and Galatians 3: 1-29—focus the reasoning of the great apostle on this most important "mystery of godliness" and testament of an inheritance of blessed immortality.

"Theological" in Character

If you are allergic to what we commonly call theology you are very much handicapped when you come to read and study these portions of Paul's inspired writings. They are almost nothing else but theology. Since, however, they were written in order that people like ourselves should understand what are our relationships to God through Christ, it is safe to conclude that we are able to understand what Paul wrote.

Because this is the covenant which has been made by the Father through the covenant which He made with His Son in order that man might be saved, it is obvious that we must mark first of

all the explanation of God's sending His only begotten Son into the world: it was to redeem men and women from the penalties of their sins. Once we grasp the fact that the basic relationship is between the infinite Father and the infinite Son, we not only realize that this is theology (the wisdom of God) of the purest sort, but that it is entirely determined by those who are the parties to this covenant; namely, our Lord Jesus Christ and the Father. It is this limitation of the arrangement for the salvation of man exclusively to Deity and the complete exclusion, of man in the whole relationship, that prompted Luther to write in his interpretation of the second article of the Apostles' Creed, "Who has redeemed me, a lost and condemned creature, secured and delivered me from all sins, from death, and from the power of the devil, not with silver and gold but with His holy and precious blood and with His innocent sufferings and death." It will be seen that man's good works do not enter into this matter nor do even his good intentions. The whole covenant is one which lies between God the Father and the Lord Jesus Christ.

God Has Values

In these days when we are so prone to talk about a way of life or an economy of life, it could be observed that God the Creator has ideas of the value of His creatures. He does not choose that man shall be surrendered to sin, death and the power of the devil. There was a way of escape undertaken through what we call the covenant of the law. When it became necessary to abandon that as the plan of salvation, the Father chose a new and better way, that is, He sent His only begotten Son to proclaim salvation by faith in Christ, "Whosoever believeth in Him shall not perish but have everlasting life";—that is the essence of the new agreement under which our Lord took the form of a servant and suffered in order that He might redeem men and women from the penalties of their sin.

It is also indicated in the revelation

of God that man was unable to save himself. It has become customary to scoff at the implications of the opening chapter of the book of Genesis wherein the creation of man and his fall are described. Actually nothing is more obvious than the fact that we are born separated from God. That, after all, is the essential teaching in those first chapters which involve our first parents, the Garden of Eden, the temptation to enter into forbidden forms of knowledge and so to be as God. When those first transgressors were expelled from the Garden, they were, spiritually speaking, isolated from God. That is, their condition became that which we cover with the phrase *original sin*, separation from God and the tendency toward neglect of those duties which are expressive of God's will for beings endowed originally with knowledge, purity and holiness.

All Have Sinned

A second phase of the relationship is brought daily to the attention of all thoughtful people by their actions. The character of these transgressions can be easily discovered if one subjects his conduct to the regulations which are prescribed in "the law given to Moses." Paul realized that all have sinned and done evil in His sight. "There is none righteous, no not one," he quoted and thus established the necessity of everyone's having a saviour. He revealed that salvation could be found only in Christ.

For some reason that baffles the writer of these comments, men have never been satisfied to commit the entirety of their salvation to Christ. Particularly the great thinkers whom the world has known have been averse to entrusting their relationships to God completely to His only-begotten Son. The vast privileges involved in the revelation that "He ever liveth to make intercessions for us," should strike us as the greatest act of God. But time and again forms of religion have been developed that undertake "to help God along in what is admitted as the serious job of saving sinners." There have been some great controversies in this field of Christianity. There are some great differences within the Lutheran Church which involve the correct understanding of the completeness of Christ's atonement.

Such disagreements can only arise when our confessions are not taken at their face value or when the sincerity of our acceptance of them is questioned. It would seem that we must be most humble in judging the faith of each other when the value of faith in God is so highly regarded by Him as to constitute justification, that is, the declaration that we are freed from the penalty of our sins.

DAILY BIBLE READINGS July 28 to August 3

M. How to Be Saved. The Acts 16: 25-33.
T. Justified by Faith. Romans 5: 1-6.
W. The Law of Faith. Romans 3: 21-31.
Th. The Danger of Legalism. Galatians 3: 1-12.
F. Living by Faith. Romans 1: 16, 17.
Sat. Faith and Works. James 2: 14-26.
S. Keeping the Faith. II Timothy 4: 6-8.

The Young People

By AMOS JOHN TRAVER, D.D., Frederick, Md.

Is it Always Wrong to Cheat or Lie?

Ephesians 4:22-29

THIS is an interesting question. More than that, it is a vital question. We face it every day. Nations justify every kind of deceit, not excepting the breaking of their own word, on the excuse of self-preservation. Diplomacy is something different from statesmanship, we have learned. It is the smart angling for position of gamecocks, the clever camouflage of poker faces where winning the game is the only consideration of importance. The bitter state of the world today is the fruit of that type of diplomacy that acts on the assumption that cheating and lying are necessary in the promotion of national interest. One cannot see much to justify this argument in current history. Indeed all human history shows that true wisdom is a great deal more than cleverness and that often the cost of a lie must be paid in blood and tears.

For Personal Advantage

That which the so-called statesman has done in international relationships has also been justified in personal relationships. The philosophy that one has a right to lie if it is for personal safety or advantage has been openly taught. "Lies of necessity" is a phrase that occurs in more than one book of ethics. Business relationships have been largely built on the ancient proposition, "Let the buyer beware." In spite of all the efforts of the better business associations, our present-day methods of advertising and selling could not be selected as outstanding examples of clarity and truth. To keep within the letter of the law has been deemed sufficient. The radio advertiser must believe that a great portion of the listening public is moronic if it expects that the amazing claims of this-and-that are going to sell goods. Yet the best advertising firms are convinced that prosperity built on anything but the truth will not last. The better businessmen are also seeking to drive the liar and cheat out of places of influence.

For Others

The argument that appeals most to our sentiments has to do with the protection of others. Is one justified in cheating or lying if by this means a friend's life is saved or his happiness

protected? One well-known Christian minister has stated the problem in these words: "The general obligation to speak the truth is merged or lost, for the time being, in the higher obligation." It is not hard for any of us to construct situations in which this principle would be seen both the easiest and the best way out. There is a general law that has been accepted by many Christian leaders: "When faced by the choice between two evils, choose the lesser evil." The dangers of the acceptance of such a law are self-evident. Lying is sin. Sin will sometime, somehow, demand payment. To break God's law, whatever the situation, is a grave responsibility, and the consequences must be faced with clear eyes.

Intention Counts

The only possible justification for the compromise of perfect honesty must be in the field of motive. God does look on a man's heart, and though we may fool our neighbors, we do not fool Him. If we use forbidden means to secure good ends, we travel on extremely dangerous ground and first should lay the whole matter before God in prayer, seeking His guidance and His forgiveness. We must be sure that there is no other way. We must not accept the dishonest way simply because it is easiest. It must seem to be the only way to secure what we believe is best. Even then the sincere Christian will not be completely satisfied in his own conscience.

What Would Jesus Do?

"I tell the truth," said Jesus in John 8:45. The closest study of His life will not reveal the slightest deviation from this life purpose. He asserted that the devil was the father of lies. "He was not the truth plus a little justifiable falsehood," as Robert E. Speer has noted. Dr. Speer suggests the following references in his little classic, "The Principles of Jesus": He spoke the truth when it cost Him disciples—Matthew 19:21; John 6:26, 60, 66; when it perplexed and pained His friends—Mark 8:31, 32; John 16:17; when it cost Him His life—John 18:5, 6; Mark 14:62. The theologian Dörner wrote many years ago: "The test for us is whether we would ever imagine Christ acting in this way either for the sake of others, or, which would be quite as justifiable, since self-love is a moral duty, for His own sake." It is simply unthinkable to picture Jesus in any situation where He would cheat or lie.

"A lie of exigency cannot occur with a personality that is found in possession of full courage, of perfect love and holiness, or of enlightened, all-penetrating glance. . . . It is this that we see in Christ, in whose mouth no guile was found, in whom we find nothing that even remotely belongs to the category of the exigent lie." This quotation is from another theologian of a former era, Martensen. It is a confession of moral failure when we find ourselves in a situation where we cannot follow the example of Christ. It is a compromise with what we know to be wrong. Such a choice is of the world, not of the Kingdom, whatever the motive. We must learn as Christians to take our direction from the one unchanging standard. We may well restudy that Lutheran slogan of a few years ago, "The Changeless Christ in a Changing World," or with Tennyson proclaim, "The truth against the world."

A Larger Problem

The problem raised by our topic is identical with the larger problem of living in an unchristian world. Our world is not free because it has not followed truth. Lies offer the sure promise of greater entanglements to come. "The inconvenience of falsehood is perpetual." A little white lie leads to a light-gray lie, so to a dark-gray lie, and finally to a very black lie. This is a normal progress, and many a boy or girl has been very, very fortunate when detected in that first white lie. To "get away with" a lie of any gravity is the worst possible misfortune.

Let us return to our major question, How far can we live the Christ way in this present world? It is not a Christian world; neither are we as strong and fearless, as true and pure as our Lord. He is our ideal and we must try to realize our ideal. When we are faced with a choice between the ideal and something less, we will have to follow our own consciences and hope that they are enlightened. The more fully we realize the Presence in our daily lives, the less will we be faced with such difficult choices. When we decide what we ought to do, it should reflect what we think God would want us to do. Communion with Him should come first. If we are close to Him in love and devotion, He will understand and forgive our failures.

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To LEADERS: Topic date, August 3. Next topic, *How Can a Christian Help Non-Christians?*

BOOK REVIEWS

BEHOLD THE MAN

By Toyohiko Kagawa. Harper & Brothers, New York. 1941. Pages 346. Price, \$2.50.

This "Life of Christ in the form of a novel" is divided into six books. In Book One two disciples of John the Baptist come seeking Jesus after John's death, and Barabbas comes and tries to persuade Jesus to head up the revolutionary movement and become king. All turn away disappointed. Jesus does not suit their purposes. Book Two deals with Judas, who is painted even blacker than his usual reputation. Business failures, debts, and cupidity led him to hope for unearned wealth through Jesus' miraculous powers. Disillusionment led to his downfall. Book Three centers around Joanna, wife of Chuza, and depicts life at the court of Herod. Book Four gives a graphic description of Caiaphas and his official worries in regard to Jesus. In Book Five Mary of Bethany is injected into all the final episodes prior to the crucifixion, and shows her undoubted devotion. Book Six presents a variety of persons in connection with the crucifixion and resurrection scenes, and shows their characteristic reactions.

In the first two books especially, Jesus is characterized by aloofness, elusiveness, and evasiveness, so that one wonders how He could have attracted the crowds. (See pages 21, 27, 107, 111.) The miracles seem to be the explanation. These have the appearance of being wholesale magical cures without reference to faith as a condition. "For an hour, wide-eyed, Akkub watched the Nazarene; watched him cleanse a leper, give sight to the blind, strength to the weak, wholeness to the maimed" (page 54; cf. p. 31). Jesus Himself is even immune to the tortures of mosquito bites (page 102). The use of Biblical material is entirely uncritical, and in fact there are indications of a preference for the more highly colored or even dubious accounts.

The book is well written in quite readable and vigorous American English. The editors have done their work well. But the reader may be left in doubt as to the contribution of the author himself. The present reviewer fails to detect anything characteristically Japanese either in language or in thought. And one misses certain emphases such as might have been expected of Dr. Kagawa in a world that has so much in common with that of the time of Christ. The treatment of Christ's life as a whole may be described as conventional with imaginative elaboration.

JOHN K. LINN.

THE POCKET BIBLE

The King James Version of the Old and New Testaments, the Original Wording Unchanged; the Text Specially Edited, Abridged, and Designed for Reading Enjoyment. Wallace Brockway, Editor. Pocket Books, Inc., New York. Pages 489. Price, 25 cents.

This abridgment of the Bible is one of the series of books called "Pocket Books"—"kind to your pocket and your pocketbook," reads the catch line. Over one hundred of these books, mostly secular, are listed as an advertisement in the present volume. The size is 4 x 6½ inches.

In *The Pocket Bible* the editor has made an interesting selection of approximately one-fifth of the total text of the Bible. In spite of the explanation quoted above, the Revised Version is followed in the case of Proverbs, Job, Ecclesiastes, and the Song of Solomon, as being in these books "admittedly superior."

The purpose of the selections is not to emphasize the religious message, but to contribute to the literary appreciation, of the Bible. The print is large and the general getup of the page most attractive for ordinary reading. The volume essays to follow in the footsteps of Richard G. Moulton's *Modern Reader's Bible* (1907) and Ernest Sutherland Bates' *The Bible to Be Read as Living Literature*.

The book is not recommended for thoroughgoing religious Bible study. For this purpose it is better to use either the complete Bible, in any one of many fine translations and arrangements, or such abridgments as are recommended in books of authentic Bible study and reference.

THEODORE K. FINCK.

REALITY AND RELIGION

By Henry P. Van Dusen. Association Press, New York. Pages 88. Price, 50 cents.

This is the twelfth and last of the Hazen books. The purpose of the series, sponsored by the Edward W. Hazen Foundation, "is to present simply, compactly, and inexpensively a number of the best available interpretations of the Christian philosophy as a guide to Christian living today."

The author of this final volume begins by asking the question, "Has

Books reviewed on this page may be obtained from the United Lutheran Publication House, Philadelphia, Pa.

Christianity any meaning for this lacerated, gasping world of today?" In answering the question Dr. Van Dusen reviews the influence of Christianity through the centuries, showing how the needs of men have been met. "From such a wealth of tested experience, Christian faith gives its wisdom for today's crisis."

"Reality and Religion" seems to be addressed primarily to young adults who are seeking information about the Christian faith. However, anyone who reads the volume will find help in meeting the issues of the hour.

ERWIN S. SPEES.

THE BIBLE

By Walter Russell Bowie. Association Press, New York. Pages 68. Price, 50 cents.

Dr. Bowie puts an amazing amount of material into this little volume. In five chapters he discusses such themes as: Why Read the Bible? The Bible as Literature; The Bible as the Book of Life; What the Bible Tells of God and Man; The Bible and Our Contemporary World.

The greatness of the Bible, the author says, is to be found in the fact that "it deals with great themes, and it deals with them in a great way. Its themes are God and man and life and death and destiny." These themes make the Bible a living book.

"The Bible" is the eleventh volume of a series of little books known as "The Hazen Books on Religion."

ERWIN S. SPEES.

IN TUNE WITH WEDDING BELLS

By Grace Livingston Hill. J. B. Lippincott Company, Philadelphia. Price, \$2.00.

Gillian Guthrie collapses at work and Reuben Remington, just about to leave for a month's vacation, takes her to the hospital, and then finds himself promising to care for Gillian's little five-year-old brother, Noel. He does it willingly and most satisfactorily and takes the responsibility for Gillian's welfare too. He sees her restored to health and looks after her affairs, restoring to her her inheritance from her parents, which had been misappropriated by her step-uncle. And what could be the outcome of all this except romance? Noel is certainly the oldest and most grown-up five-year-old we have ever known, but we don't wonder that he won Reuben on first acquaintance.

The author, Mrs. Hill, has again written a novel that will add to her popularity as a writer for young people. The book is very readable.

M. G. HORN.

SUITABLE TO SING

Recommended Selections Of Anthems

WHEN the church ceases to sing, then death has come. And when choirs sing the wrong kind of music in and for the church, true worship also ceases. The right choice of proper anthems, fitted for the Service of the Most High is not an easy matter for the average choir leader or organist. There are just too many anthems, and few are those who have time or talents for this task of selection. Help is needed from those whose judgment can be trusted.

The Music Committee of the U. L. C. A., in session in Philadelphia on June 25, considered this problem. While it produced no new list it would respectfully inform those of our leaders who do not know about them that three such lists are available in our Church.

1. Annually, for many years past, there has been published a complete list of anthems, one for each Sunday of the Church Year. This list is printed in the U. L. C. A. Year Book, which costs twenty cents per copy. Those keeping the copies each year will soon have several sets from which to choose.

2. Another list, even more complete, has been published serially for six years by the Walther League, 6438 Eggleston Ave., Chicago, Ill. This list classifies anthems according to difficulty, whether for male, mixed, or women's voices; names the key, voices, and time of singing. Six volumes have been issued. Each one is different from the other. The cost of these bulletins, ranging in size from thirty to sixty pages, is \$1.00.

3. Another fine source of anthem lists is to be found in our only Lutheran Liturgical and Musical Magazine in America. This is *Sursum Corda*, published quarterly in Elkhorn, Wis. The subscription rate is \$1 and is worth double the cost for the material and inspiration that it brings. Pastor Clarence B. Lund is the editor.

GEORGE J. MULLER, Sec.

DO YOU KNOW THE ANSWER?

THE Rev. James F. Vorkoper of the News Letter Staff from the Texas Synod has made available for publication in *THE LUTHERAN* answers to a series of questions that were presented to a group of young people under examination. These replies are more startling than true. They indicate a basis of fact for the frequently heard charge of religious ignorance.



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1. St. Paul at first persecuted the Christians because he had heard about Christ eating pork and Paul had been brought up to believe that that was sin.

2. Athanasius was an emperor from Germany who killed Christian people.

3. Tetzel worked with Martin Luther.

4. St. Patrick was the Lutheran pastor who became a colonel in the War of Independence.

5. Gustavus Adolphus organized Lutheranism in America into congregations and synods.

6. Crusaders were people who disliked Christ, who came from the East, and who went to Jerusalem to drive the Lutherans out.

7. Athanasius was associated with St. Patrick.

8. The first Lutherans to come to America were Germans who came in A. D. 235.

9. St. Paul persecuted the Christians because he was a Catholic.

10. The catacombs were the place where Luther stayed when he was in trouble.

11. Luther was a professor at the University of Elijah.

12. The new religion which threatened the life of the church in the seventh century was the Jewish religion.

13. Luther was born in A. D. 725 and translated the Bible when he was in Nicaea.

DOUBLE-BARRELED SUGGESTION

June 7, 1941

Dear LUTHERAN:

I COMMEND you for publishing the article in your issue of May 7 entitled "Church and Prison Reform" by the Rev. Ralph Loew. On the other hand, it is to be regretted that a number of clergymen to whom I spoke never read the article.

I think the Board of Social Missions should stress the matter of churches organizing committees to visit the prisoner.

I might say that the Church should create a different attitude toward the prisoner from what it now holds. One clergyman expressed to me the thought that the Church is doing her duty when she ministers unto those connected with it. I don't believe this was Christ's teaching: "I was in prison and ye visited me."

A. L. ANDERSON.

A CORRECTION

IN the issue of *THE LUTHERAN* under date of June 25, news was published of the resignation of Dr. Arthur H. Smith as pastor of Trinity Church, Ashland, Pa. The congregation of which Dr. Smith was pastor is in Ashland, Ohio. Here he has done a splendid work for the past forty-six years.

The West Coast Lines Up

Missionary Pastors Gather for Profitable Schooling

By WILLIAM E. CROUSER, D.D.

"For East is East and West is West,
And never the twain shall meet."

So wrote the great English poet, but he was only guessing. The attractive scenery at Mount Hermon, California, and the wisdom of the executives of the Board of American Missions were not within the range of his visibility. East has met West, and West has welcomed its guest. We do not know what the East has carried away with it, but we have a very clear and happy evaluation of what it has left behind.

It all happened during the second week in June beneath the giant trees and beside the sparkling streams of Mount Hermon, a religious corporation that owns and operates a 400-acre park in the California mountains seven miles from the Pacific Ocean. Here under the inspiration and direction of the genial executive secretary of the Board of American Missions, twenty-four missionary pastors from the California, Pacific, Rocky Mountain, and Nebraska Synods came together to discuss for six days their mutual and individual problems.

Authoritative Instructors

Eight other pastors from self-supporting congregations were also present, and made more or less helpful contributions to the success of the school. Parsonage ladies to the number of sixteen graced the assembly and the dining room with their genuine loveliness and incidentally preserved the dignity of men released from home restraint. Quite conspicuous were the six men that constituted the faculty. The Rev. L. H. Steinhoff of the University Church in Seattle, Wash., served as dean and chaplain. His opening sermon Monday evening lifted the spirit and the mind of the assembly into great realities.

Emil E. Fischer, D.D., of the Phila-

delphia Theological Seminary, presented a number of practical discourses on "The Ethical Teaching of Jesus and Its Meaning for Today." He also preached the evening sermon Sunday, the fifteenth, for the Mount Hermon Association, and conducted the Bible Study Hour each morning of the week for the association. His pleasing personality and his evangelical type of instruction set a pace for the summer school that will be hard to maintain.

Dr. Corbe, Advisor

Dr. Z. M. Corbe spoke several times on "Pastoral Theology," touching numerous issues, some of which have been quite delicate to pastors. His gracious attitude towards the great bodies of Christian people and his profound sympathy for all who are trying to do the Master's will, were clearly reflected in his addresses. Two seminars were conducted: one by the Rev. James P. Beasom, pastor of the First Church of Glendale, Calif., on "Improving Our Delivery." As an instructor in public speaking in Occidental College, Pastor Beasom's suggestions were of a high type. To see ourselves in the pulpit as others see us is an art most of us lack. Whether it was purposely so arranged or purely accidental, that he left the "try-out" and his final criticism of the members of the class until his car was waiting at the door of the assembly room, is still a question. Some of us will continue to believe that he is big enough to take care of himself in any kind of tussle. His advice to ministers is, "Get professional criticism of your pulpit work if you have to pay for it." To which we would hasten to add, "Choose a big man for your critic. It is pacifying."

The other seminar was conducted by J. C. Herold, D.D., of St. John's Church, Oakland, Calif. His topic was, "The Voice of Experience." Such matters as

ministerial etiquette, preaching, calling, and visiting the sick, were discussed in a masterful way. It was a great pleasure for missionaries to meet Mr. S. Frederick Telleen, treasurer of the Board of American Missions, whose signature looks so good on the checks that come each month to the parsonages. His round-table talks on church finances were most helpful and released valuable information.

Sermons of Merit

Public worship was conducted each evening with the following missionaries as preachers: the Rev. Edwin Bracher of St. Paul's, Seattle, Wash.; the Rev. Guy L. Hudson of Beverly Hills Church, Los Angeles; the Rev. Albert H. Buhl of Epiphany Church, Denver, Colo.; Charles S. Bream, D.D., of Grace Church, Casper, Wyo.

Most of the afternoons were given to rest and recreation. Nearly all the delegates and visitors saw the "big trees," which are only a few minutes drive from the Association grounds. The beach at Santa Cruz, seven miles away, attracted many. A few saw the wide-spreading orchards of the Santa Clara Valley, where apricots were turning golden. A favored few, including Dr. and Mrs. Fischer and their son, ate in the famous Brookdale Dining Room, where lively trout in a stream of sparkling water dash by the tables, and where the guests drop their coins in the spacious wishing well to help crippled children overcome their handicap. Stanford University with its famous chapel and massive structures attracted some and dispelled the idea that the West Coast is "wild and woolly." (When the cameraman snapped the picture of the group Dr. and Mrs. Fischer were in conference at Stanford.)

The bringing of this school to the coast did several things. It brought men and women together from a wide and varied area to renew old acquaintances and make new ones. It furnished pastors an occasion for relaxation and a splendid opportunity for close fellowship with the executive secretary and other leading men. The discussions and addresses were timely and deeply in-



United Lutheran Church Training School for Missionary Pastors at Mt. Hermon, California

teresting. Above all, it made a tremendous contribution to our churches on the coast. The impact of the United Lutheran Church upon the religious life of this area, through such institutions, is valuable. Representatives from the East, such as characterized this school, are vital forces in our aid to put the United Lutheran Church in its proper place among the great bodies of Christian men and women on the Western frontier. Whatever the East may have carried away with them, they have left infinitely more behind them.

"Yes, East is East and West is West,

But today the twain have met.

Their fellowship is highly blest,

The joys, none can forget."

THIRTY-THREE YEARS IN ONE PASTORATE

The Rev. Erwin R. Jaxheimer, pastor of St. Luke's Church, Woodhaven, N. Y., completed his thirty-fifth year of service in the ministry on June 7. He has served two parishes: Christ Church, Freemansburg, Pa., and his present charge for thirty-three years.

St. Luke's was organized in 1908, and shortly after this Mr. Jaxheimer accepted the call to serve the young congregation. Under his leadership the church has grown from a small band of people without funds and without a place of worship to a large, active congregation worshipping in a beautiful church.

Mr. Jaxheimer has served the Church at large in various capacities: as a member of the Board of Foreign Missions of the U. L. C. A. and their representative in the port of New York for outgoing and incoming missionaries; as a member of the Board of Inner Missions of Brooklyn, N. Y.; and as a member of the Executive Board of the Brotherhood of the U. L. C. A. In addition he has held offices in Conference and in the United Synod of New York.

DR. MICHAEL HONORED

H. C. Michael, D.D., observed the twenty-fifth anniversary of his pastorate at Moxham Lutheran Church, Pennsylvania, Friday evening, June 27, and on Sunday morning, June 29. The guest speakers were Dr. M. R. Hamsher, president of the Central Pennsylvania Synod, and Dr. I. Hess Wagner of Somerset, who paid tribute to the work of Dr. Michael. Sunday evening a union service for the Moxham congregations was held in the Lutheran Church. Dr. H. A. Bailey, pastor of the Second Presbyterian Church, preached the sermon. A resolution, drafted by the Moxham Ministerium, commending the work of Dr. Michael,

was read. A purse of \$150 was presented Dr. Michael from the congregation, and a bouquet of twenty-five roses was a gift to Mrs. Michael from the women of the congregation.

One of the major tasks facing the congregation twenty-five years ago was the liquidation of the indebtedness amounting to \$42,000. This was handled courageously and within a decade was fully met. In the meantime the erection of a parsonage on the lot adjoining the church was begun and the parsonage was occupied by the pastor in 1925. This addition, together with church improvements made at the same time, placed the church property valuation at \$120,000.

Dr. Michael has baptized 701 children and received 1,640 persons into membership. Total contributions amount to \$375,000, of which amount \$104,000 was given for benevolent work and \$93,000 for church indebtedness. The present confirmed membership is 1,125, and the Sunday school numbers 800.

Five men have gone out from the congregation to serve the Church as pastors: Robert Keeler, St. John's Church, Folcroft, Pa.; William Herbert Blough, assistant professor of education at Wittenberg College; Donald Rhoads, Christ Church, New Bloomfield, Pa.; Paul R. Hoover, Church of the Reformation, Brooklyn, N. Y.; Luke Rhoads, First Church, Altoona, Pa. Two young women have become wives of pastors.

LEARNERS THROUGH VISITING

THE Young Business Men's Bible Class of First Lutheran Church, Carlisle, Pa., the Rev. Ralph L. Wagner teacher, made an auto pilgrimage June 29 to visit the Lutheran educational institutions at Gettysburg.

Dr. Charles H. Huber, Litt.D., headmaster of the Women's Division, conducted the group through the buildings and about the grounds of the co-ed campus.

Dr. Charles F. Sanders, Ph.D., head of the Department of Philosophy, conducted the visitors through the buildings and about the college campus.

The Rev. Raymond T. Stamm, Ph.D., conducted the visitors through the buildings on the seminary campus. All were very much pleased with the buildings, equipment, and attractiveness of the grounds at the three places visited.

On its next educational tour the class will visit the Tressler Lutheran Orphans' Home in Loysville, Pa. A tour to old Trappe Church, founded by Dr. Henry Melchior Muhlenberg, is under consideration in the near future.

R. L. WAGNER, Teacher.

ENCOURAGING PROGRESS IN WESTERN CANADA

(Continued from page 9)

revise the constitution. Another came from the lay delegates and asked that the president or his special representative visit every congregation in the synod at least once each year. This prompted discussion on the need of a salaried president. The laymen also asked for a place on the program of synod for a Laymen's Meeting. This request was heartily endorsed. The suggestion to elect a salaried president was referred to the conferences.

A proposal to meet the expenses of travel to synod out of a general Travel Fund apportioned on a per capita basis was adopted.

The promotion of beneficiary education was left in the hands of a synodical committee, the fund to be administered by the synodical treasurer. A resolution of appreciation for services rendered by the Board of American Missions, especially through Dr. Tappert, was heartily passed.

Other resolutions of appreciation to all who had assisted the synod in its work and in the entertaining of the convention, and especially to Professor Kleiner and to Dr. Ruccius, who declined renomination for president and treasurer, were also endorsed.

Obligations of Citizens

Synod reaffirmed its loyal devotion to king and country. Reporting for the Canadian Lutheran Commission for War Service, Chairman Willison urged the pastors to report all enlistments promptly and to give their people opportunities to make contributions to the treasury of the Commission. He called attention to the various services rendered by the Commission and to the assistance given by the National Lutheran Council.

Pastors G. Weidenhammer and A. Goos were honored on the occasion of their silver jubilee. The Alumni Association of the seminary resolved to contribute annually a scholarship of \$50 to assist a seminary student. Reports of the U. L. C. A. convention in Omaha were given by Pastor K. W. Sterzer and Dr. N. Willison. Dr. Willison also reported as fraternal delegate to the convention of the Canada Synod. Pastor Olson was heartily welcomed as the fraternal delegate of the Icelandic Synod. Greetings were also received from the president of the Lutheran League of the Manitoba District. Miss Freda Goos of Trinity Church, Saskatoon, attended the Luther League Convention in Kitchener, Ontario.

An impressive Memorial Service was held for the late President Hartig and Professor Goos and for Mrs. K. W. Sterzer and Mrs. A. Kaspereit.

A Dream Come True

Fellow Lutherans in British Guiana Dedicate House of Worship

By HOWARD R. KUNKLE

THE broad Berbice River winds its way from Ituni to the sea for about 110 miles. It rises far beyond that in the unexplored hinterland of British Guiana (or sometimes called more grandly, British South America). New Amsterdam lies along the coast, almost at its mouth. Along this 110-mile stretch of water highway, there are possibly eighteen mission stations of various denominations, five of them Lutheran. But none possesses as handsome a church building as does our Arawak congregation far up the river at Ituni.

This mission station was established about thirty-five years ago by the sainted missionary hero of our Guianese Church, the Rev. Robert Mittelholtzer. It was a primitive place then. A catechist died by poisoning one Sunday just before a service. The people were then nearly all aboriginal Indians, of the Arawak and Acowoio tribes. The latter tribe are not much in evidence, and today we simply refer to our people as Arawaks. There is now some admixture of negro and white blood, as will be evidenced by the French, Portuguese, English, and German names borne by people who otherwise seem to be Arawaks.

When other Indian mission stations faded out, Ituni continued. It was eventually organized into a congregation and given the name Mt. Carmel. This congregation had twice before hoped for a church building. In fact, we are told, twice before they had cut logs in the bush and pulled them out to the river bank. But the money from "back home" failed to come, the logs rotted, and the people's hopes were deferred.

Finally, during Dr. Machetzki's superintendency, the plans for a church materialized, and the Epiphany Appeal of the year 1940 in the United States and Canada made possible a gift of \$1,000 for a church for the Mt. Carmel congregation. Until this time they have been worshiping in the school building.

Doing the Work Themselves

The Rev. P. A. Magalee is pastor of this congregation, as well as of four other congregations on the river. The Berbice River is his parish. Time is of little significance to the aboriginal Indians; so to make sure that the work was done this decade, Pastor Magalee spent much time with the men in helping them get logs cut again—the third

time. To build a church such as had been promised these people, \$1,000 was not sufficient. The sum had to be augmented considerably by the efforts of the people themselves. It was done this way: Pastor Magalee secured permits from the government for these Indians (who are wards of the Colonial government) to cut timber—chiefly crabwood logs—from crown land. This cost us nothing except the food with which the men were fed while they were in the bush for the log-cutting. The logs were assembled and floated down to New Amsterdam on rafts to the sawmills, where we were given cash credit on our building bill. This effort on the part of the people saved the mission several hundred dollars. A debt of \$140 British Guiana currency, still remains, and Pastor Magalee fully expects to cover this with more logs cut by the men of the congregation. All praise and thanks to these men for their interest in their church, and for the wise leadership of Pastor Magalee.

The Dedication

After months of effort (carpenters from New Amsterdam had to be taken up-river to do the building) the church was completed, and on the first Sunday after Easter it was dedicated by Pastor Magalee and Pastor Kunkle. At least 300 people were present; the church seats not more than 125. Those who could not get in stood on the porch or out in the yard. It was a great day for the people of the river. Such cele-

brations occur very rarely in the interior, and such a handsome church had never been seen on the Berbice River.

Our catechists and many of their people from the neighboring river congregations of St. Paul at Marie Henrietta and Mt. Hermon at St. Lust, as well as people from Congregational and Anglican missions on the river attended. Catechist Lewis from St. Lust ran an "excursion boat," bringing nearly fifty people. Each of our three upper-river catechists shared in the dedication service by reading the lessons. The Order for Dedication followed by the Holy Communion for members of our three upper-river congregations was reverently used.

Weddings Followed Dedication Service

After this lengthy service, two weddings were solemnized in the new church—one negro and one Arawak couple. Two more marriages took place the next day. After the weddings an informal service of greetings from various missions and churches was held in the school building next door. At this time Pastor Magalee "conscripted" the first altar guild of three women to care for the church interior, and laid upon the shoulders of the Arawak chief (they call him "captain") of the district the care of the exterior. Then tea and cake were served to all members and friends who remained on the mission compound—about 100 in number. It was a great day for the river people, and especially for Ituni.

Our property at Ituni is situated on crown land leased from the government, on a small island formed by two branches of the Ituni Creek flowing into the Berbice. It is an attractive location, surrounded by cocoanut palm trees. There are four buildings upon it. As you approach it from the north



Mt. Carmel Church at Ituni, British Guiana

there is first the rest house, where the Magalees make their home when they are "on location." It is of native construction, neat, economical and comfortable. Then there is the school, partly of Arawak construction; then the new church; and finally the catechist's house. This latter building was in a most disreputable state of decay, a thing of which to be ashamed. It has been rebuilt at least to the point where it is livable and boasts a coat of white paint. Any building on the river which is painted is a thing of distinction, and at the present time the only two churches of the eighteen or more mission stations along the river that have a decent coat of paint, are our two churches at Ituni and Maria Henrietta. Mr. T. C. Menzies is the resident catechist and teacher at Ituni.

The Interior Needs the Gospel

Our Mt. Carmel congregation at Ituni (this is pronounced *eye-too'-nee*) is the "farthest back" congregation on the Berbice River, or in the county of Berbice. In fact, we believe there are not more than half a dozen church buildings as far or farther than 110 miles from the sea in all British Guiana. And there is a good reason—there aren't any people there! Further into the interior beyond Ituni few people live, but even so, your Church has a feeble mission work still further inland where we want to erect a chapel and school entirely of Arawak work and send a catechist-teacher this autumn (autumn to you—there isn't any such thing here) provided our new budget makes it possible. Even the few people that are beyond Ituni will have no access to either education or the Gospel unless we take it to them.

The Mt. Carmel Church

At present the Mt. Carmel congregation is in a healthy condition. At the end of 1940 it numbered 59 communing members, 92 baptized members, and 28 children enrolled in the elementary school. The growth must necessarily be slow and largely of an internal, spiritual nature. But growth we are sure there will be.

The building itself was designed by a young architect in New Amsterdam, Mr. Walter Gomes. It does not pretend to follow any architectural "school," but is refreshingly different without being freakish. It is light and airy, but reverent. The deep front porch fits the Arawak disposition to come to the mission and sit with the catechist or pastor—just sit and talk. It is meant to be a place where Catechist Menzies can talk informally with his people, as our Lord spoke with Nicodemus about the things of the spirit.

The chancel extends the full width of the church. The chancel furniture was

made possible by a special gift to Pastor Magalee from St. Luke's Church, Waukeeshaw, Wis., the Rev. I. R. Kraemer pastor. It includes altar, cross, candlesticks, canopy of wood, pulpit, lectern, font, credence bracket, two clergy chairs, and a prayer desk, made of colony wood by a local joiner. The symbol on the altar is an oval medallion bearing a cross, and the Greek letters IC, XP, NIKA, for Jesus Christ, Victor, flanked by palm trees. The pul-

pit has five panels, with shields bearing the following symbols: of St. Peter, St. Paul, the lamp of the Word of God in the center, St. John Chrysostom, and Martin Luther—the two outstanding preachers of the New Testament, one from the early Church, and the outstanding preacher of the Reformation era. The altar cross bears on its base a medallion showing the altar of stone and flames of fire, symbolic of Mt. Carmel, the congregation's name.

In Indiana

"THE BUSINESS OF THE GOSPEL" BEARS FRUIT

By G. E. MULLENDORE

"WHEREAS the world situation throughout the past year has not improved, but in many respects has become increasingly more difficult and confused, be it resolved: That we declare with more fervent emphasis the power of the Gospel of Jesus Christ to overcome the evil in the hearts of men, and, that we declare our faith by no other means shall the world be conquered and, that we continue our efforts to alleviate the suffering of our Christian brethren in every part of this world." So reads a resolution, based on an unshakable faith, adopted by the Indiana Synod in convention. With this deep resolve firmly impressed on the minds and hearts of the delegates, the Church "In Indiana" turned to the "business of the Gospel" with renewed eagerness. Within thirty days after the convention of synod, the efficient secretary, the Rev. G. Charles Goering of Logansport, had prepared and mailed copies of the minutes to all congregations and pastors for study.

The cause of Christian higher education in the campaign for Wittenberg College and the Chicago Lutheran Seminary reached its climax during May and the early part of June, when the majority of congregations and pastors entered wholeheartedly in a supreme effort to meet and alleviate the financial burdens of these institutions. When the story is finally written, the Church on this territory will have triumphantly declared her devotion to the basic principles of Christian education for our day, and her unwavering faith that the oncoming generations of youth shall be better qualified to meet the problems of the future through adequate training in Christian institutions.

During these sweltering days the eyes of the Church "In Indiana" are turned to the refreshing breezes of Lake Wawasee and the Lutheran summer school set for the week of July 15-20. An exceptionally fine program with a wider range in course of study has been arranged, and plans are being

made for the largest attendance in the history of the school. Preceding the sessions of the summer school, the Luther League of Indiana will meet in annual convention at Oakwood Park, Lake Wawasee. A current number of "The Sentinel," an excellent mimeographed publication of the Luther League of Indiana under the editorship of "Fritz" Anderson of South Bend, shows that President Paul D. Jours of South Bend, with his body of executives and secretaries, has done a splendid job of setting up an interesting and valuable program. Alvin H. Schaediger, president of the Luther League of America, will speak during the sessions of the convention. The Rev. K. B. Neumann of Peoria, Ill., will deliver the opening sermon Sunday evening and will address the group at the banquet Monday evening. The Rev. R. H. Daube of South Bend will serve as chaplain at the sessions.

Vacation Bible Schools

St. John's Church, Kokomo, the Rev. Otto H. Friedmann pastor, reports that a fine spirit prevailed during the second annual vacation Bible school conducted in the church. The total enrollment was fifty-six children from four to fourteen years of age. The average attendance was forty-eight, and there were twenty-five with a perfect attendance record. This was an increase over the previous year. Five teachers served in the school. At the close of the school the handwork material was displayed in a show window of one of the downtown merchants.

St. Mark's, Auburn, the Rev. A. K. Trout pastor, has completed a most successful vacation Bible school. A junior church was conducted entirely by the young people for the opening of the school. The Children of the Church material was used for the primary, junior, and intermediate classes. Under the leadership of the pastor, the senior class used Nolde's "Study Helps

in the Catechism." The seven teachers for the school volunteered from the Junior Von Borah Missionary Society. Towels were hemmed for Oesterlen Orphans' Home by the senior girls. A picnic was enjoyed at the close of the school. The total enrollment was forty-seven, with an average attendance of thirty-four. Certificates were awarded for perfect attendance. Much interest and enthusiasm were shown by all who attended the first vacation Bible school conducted in this congregation.

The largest vacation Bible school ever conducted during the pastorate of your correspondent at *Bethel Church, Cicero*, was concluded early in June. The total enrollment, including the children of the congregation and community, was one hundred six, with an average attendance of ninety-three. The staff was composed of fifteen leaders, teachers, and assistants from the local congregation. It is worthy of note that almost fifty per cent of those enrolled were under school age. The closing program consisted of songs, Scripture memory verses, and Bible stories studied. There was also a splendid display of handwork.

Aggressive Congregations

St. Luke's Church, Logansport, is making a fine contribution to the work of the Church in that her pastor, the Rev. G. C. Goering, is secretary of the synod, and among her members W. O. Fiedler is president of the synodical Brotherhood and Mrs. A. C. Jones is president of the synodical Women's Missionary Society. In its local program the congregation is alert and aggressive. On Whitsunday new members were received. A most successful vacation Bible school was conducted with an enrollment of forty-four and a staff of eight teachers and helpers. Seventeen of the children had a perfect attendance, and twenty-eight received certificates at a special Children's Day service held during the Sunday morning worship period. Over fifty men and boys attended a father-and-son banquet in the church parlors to enjoy group singing, a fine meal, Christian fellowship, and a splendid address by the Rev. O. H. Friedmann of Kokomo. This was one of the best Brotherhood functions of the year. The two groups of Women's Missionary members in the congregation have been merged into one organization, and three new members were added to the roll. This combination should effect a united effort in behalf of the Church's mission work.

Trinity Church, Valparaiso, the Rev. Albert R. Swasco pastor, celebrated its seventh anniversary and the first anniversary of its pastor on Trinity Sunday, June 8. During the past year twenty-seven persons have been received into

church membership, approximately \$1,000 has been paid in benevolences, and \$1,000 added to the Building Fund. There was a thirty-eight per cent increase in apportionment offerings over that of the previous year. In celebration of its anniversaries a thank-offering goal of \$500 was set and exceeded by almost \$100. The generous and co-operative spirit of the congregation speaks well for its future growth.

St. Mark's Church, Evansville, under the leadership of the Rev. L. T. Riley, has been placing emphasis on "Church Night" programs held on one Friday evening of each month. The families

and friends of *St. Mark's* come together for a covered-dish dinner, after which programs of various types are held. At one such meeting recently they were favored in hearing Mr. Frederick Schweigert, Vienna, a refugee from Nazi Germany, who escaped to England, where he taught in a boys' private high school near London before coming to America. Mr. Schweigert is a graduate of Vienna University and has studied in an Austrian Grain Export School. He needed but six more months to complete his work for the degree of Ph.D. He was a wealthy grain exporter in Austria before the war and served nearly the whole of Europe.

Alleghany Conference News

LOSS OF ESTEEMED CLERGYMEN AND LAYMEN First Church, Johnstown, to Reduce Indebtedness

By RALPH W. BIRK

CONFERENCE will miss the Rev. Dr. A. B. Van Ormer, professor emeritus at Juniata College, Huntingdon, Pa., who died at his home June 25 as the result of a stroke of apoplexy. Dr. Van Ormer was the author of a number of books and of a series of textbooks and teachers' manuals and many articles for educational and religious magazines. He was a noted and popular lecturer at teachers' institutes, Chautauqua circuits, and churches. He served pastorates in Norwood, Shipensburg, and Second Church, Altoona (1914-1918). In addition to teaching philosophy and education at the college since 1917 he had served as pastor of the Saxton-Marklesburg Charge until his retirement in 1938.

The death of the Rev. Dr. John Weidley in Washington, D. C., where he had served as pastor and superintendent of the National Home for the Aged, brought sorrow to his many friends in this area. Dr. Weidley resided in Altoona a number of years ago and was a member of First Church of that city. He served in the pastorate in Pittsburgh before going to the nation's Capital, where he served so faithfully and made a host of friends both as pastor and superintendent of the Home. He returned to this section and to his home church many times, and his many friends cherish fond memories of those occasions.

Conference will also miss the faithful work and support of two of its prominent laymen who have been called from this earthly life. *Clair C. Fleck*, president of the council of Zion Church, Hollidaysburg, and president of the Blair County Commissioners,

passed away after an illness resulting from a heart attack suffered March 20. Mr. Fleck was a member of the council for many years and was long active in public and religious affairs. He was the official delegate from the Hollidaysburg congregation to many synodical and conference meetings, and will be missed by many who knew him as a Christian gentleman.

The other active layman to be taken from our midst is *Alexander Miller* of *St. John's Church of the Sinking Valley Charge*. Mr. Miller attended many of the synodical and conference sessions and was very active in the work of the Lutheran Church. He served as a member of the council of *St. John's Church* for a number of years and taught the Men's Bible Class of that Sunday school for the past thirty-five years. He always manifested a real Christian interest in others.

Pastoral Changes

The Rev. Charles C. Sellers, pastor of the Scalp Level Charge, has tendered his resignation as pastor of the three congregations in order to accept a call to the Union Bridge Charge in the Maryland Synod. Pastor Sellers is a graduate of Gettysburg College and Seminary, class of 1933. He and his family have moved to their new field of labor, where he took up his pastoral duties July 1.

The Rev. Eugene B. Umberger of the class of 1941 at Gettysburg Seminary has accepted a call to become pastor of *St. Paul's Church, Richmondville, N. Y.* Pastor Umberger has been serving as assistant to the Rev. Dr. G. W. Nicely of First Church, Johnstown.

The Rev. Ellwood Stahl, assistant pastor of Zion Church, Sunbury, has assumed his full duties as pastor of the Garrett Charge consisting of four congregations in Somerset County. Pastor Stahl was graduated from Gettysburg Seminary last year.

Honorary Degrees Conferred

The conferring of degrees at college commencements this year has been doubly interesting to Altoona Lutherans. The Rev. Harry L. Saul, pastor of First Church, Carlisle, Pa., and former pastor of Bethany Church, Altoona, received the degree of Doctor of Divinity from Gettysburg College. At the same service, the Rev. Frantz S. Shultz, who has lived in Altoona since his retirement from the Summerhill Charge in 1936, was similarly honored. Both men are ardent Gettysburg supporters and worthy of this distinctive honor.

At the recent Thiel College commencement in Greenville, the Rev. Jacob F. Flegler, pastor of St. James Church, Altoona, received the degree of Doctor of Divinity. Pastor Flegler is serving the one Lutheran congregation, of ten such, in Altoona that is not a member of the Central Pennsylvania Synod. His church is the eastern outpost of the Pittsburgh Synod.

Dr. Charles M. A. Stine, son of the late Rev. Dr. Milton Henry Stine, who served as pastor of Bethany Church, Altoona, 1905-1908, has been elected president of the Board of Trustees of Gettysburg College. Dr. Stine is a vice-president of the duPont Company of Wilmington, Del.

News of the election of the Rev. Raymond G. Sorrick, pastor of Messiah Church, Baltimore, as president of the Maryland Synod, stirred pride in the hearts of many in this territory, especially his Lutheran friends of Williamsburg, where he lived and worshiped a few years ago. Such pride is justified as the home church folks see their own advancing in the work and responsibility of the Lutheran Church.

A new Lutheran radio program has been inaugurated by the Rev. Allen C. Lambert, former pastor of the Sinking Valley Charge. Each Thursday evening at 9.45 he delivers a sermon from Station WFBG in Altoona. This series of radio sermons is known as "Thursday Sermon of the Air."

The Royal in Thyself

The Altoona District Luther League held its seasonal Life Service rally at First Church, Philipsburg, the Rev. Ernest L. Pee pastor, the evening of June 12. The speaker at the evening service was the Rev. George K. Bowers, pastor of St. Stephen's Church, Wash-

If You're Going to the Movies

CONSULT THESE ESTIMATES OF CURRENT FEATURE FILMS

Films marked *M* may appeal to Mature Audience.

Films marked *Y* may appeal to Young People.

Films marked *C* may appeal to Children.

* Means Outstanding for Family.

† Means Outstanding for Mature Audience.

Prepared by Independent Filmscores, a private reviewing service

<i>Coffins on Wheels</i> (MGM) Darrel Hickman	<i>Pseudo-documentary</i> revealing unethical methods of certain used-car dealers, with demonstration of one case which resulted in tragedy.	Like others in this "Crime Does Not Pay" series, this is timely, well presented, socially valuable. <i>M, Y</i>
<i>Her First Beau</i> (Col.) Jackie Cooper Edith Fellows J. Hutchinson Wm. Tracy Jane Withers	<i>Comedy.</i> When her uncle brings a college friend to visit, school girl tries sophistication to win favor; results soon bring her to old values again.	Not an outstanding film in any particular, but simple and straightforward, with adequate performances and a theme to recommend it as family fare. <i>Entertaining. M, Y, C</i>
<i>Love Crazy</i> (MGM) Gail Patrick Myrna Loy Wm. Powell	<i>Farce.</i> Husband and wife quarrel; after she sues for divorce, he feigns insanity, masquerades as his own sister, etc., to dissuade her.	Entirely implausible, and some of the sequences strain for effect. Theme is rather unpalatable, and a few situations skirt the risque. <i>Ridiculous, adult, comic. M</i>
<i>Pirates on Horseback</i> (Par.) Wm. Boyd Andy Clyde R. Hayden	<i>Western.</i> Again Hopalong Cassidy and his pals outdo the villains in a setting of thrilling pursuits and gorgeous landscapes.	A routine Western, with all the old stand-by situations. <i>Good of its kind. M, Y</i>
<i>Thieves Fall Out</i> (War.) Eddie Albert Jane Darwell Alan Hale Joan Leslie	<i>Comedy.</i> Grandmother persuades Eddie to sell his legacy so he can marry the daughter of his father's business rival. There follow gangsters, kidnappings, etc.	Some good opportunities for farce, but situations are worked to death, and before the end the whole thing becomes <i>ineffectual, tiring.</i>
<i>Underground</i> (War.) Philip Dorn Jeffrey Lynn Karen Verne	<i>Melodrama</i> of illegal group's activities in broad-casting "truth" in Germany, with relentless chase by Gestapo. Nazi enthusiast sees brother, group's leader, tortured; resolves to carry on his unfinished task.	Direction effective in wrenching most in suspense from tense situations; however, as in other recent anti-Nazi films, portrayal goes so far into the horrendous and paints Nazis so uncompromisingly black that it becomes implausible. <i>Gruesome, hate-inspiring. M</i>

BEST CURRENT FILMS

For Family: The Adventures of Chico, Andy Hardy's Private Secretary, Fantasia, The Great Commandment, The Great Dictator, Men of Boys' Town, Power and the Land, Sunny, There's Magic in Music.

For Mature Audience: Adam Had Four Sons, Blackout, Blood and Sand, Cheers for Miss Bishop, Citizen Kane, The Devil and Miss Jones, The Fight for Life, A Girl, a Guy and a Gob, Girl in the News, Meet John Doe, Missing Ten Days, Night Train, Penny Serenade, So Ends Our Night.

ington, D. C., who ably addressed the group on "Loyal to the Royal in Thyself." Pastor Bowers is well known in this portion of synod.

First Church, Johnstown, George W. Nicely, D.D., pastor, has been busy promoting a campaign to reduce the remaining indebtedness on their beautiful edifice. The large stone church was

erected a little more than twenty years ago at a cost of \$510,000, and ninety-two per cent of the cost has been paid by the congregation. With a remaining debt of \$46,000, leaders of the church set out to reduce that debt by \$20,000. Latest reports point toward the successful completion of the canvass. A canvassing group of sixty volunteer workers contacted the 1,400 members.

R-C-A Broadcast of Ohio

NEW ASSISTANT PASTOR AT FIRST CHURCH, MANSFIELD

By HERMAN L. GILBERT

In the north-central portion of Ohio, Lutheran pastors and congregations in Richland, Crawford, and Ashland counties are feeling the effects of real summer weather, and vacations are being planned. Activities at the Lakeside Summer School for the Ohio Synod will attract many leaders again this year.

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Dr. G. E. Swoyer, the Rev. Milton E. Johnson and Dr. Joseph Sittler

Mansfield. First Church has welcomed Milton C. Johnson of Kenosha, Wis., as the new assistant pastor to G. E. Swoyer, D.D. A graduate of Northwestern Seminary, Minneapolis, this year, Mr. Johnson comes to historic First Church with wide experience in youth work. Joseph Sittler, D.D., president of synod, officiated at the ordination and installation ceremonies June 22.

First English Church has more than "2,600 confirmed members, pays its apportionment in full every year, supports a foreign and a home missionary, and is doing a real bit of work."

M. M. Allbeck, D.D., assisted in the heavy duties of the Easter and post-Easter season following the resignation of the Rev. O. S. Goerner, assistant for nearly two years. Pastor Goerner is serving the Portland, Indiana, parish in the absence of the regular pastor, the Rev. Herbert Neve, who is serving as a chaplain in the army. Pastor Goerner and Miss Elizabeth Black were united in marriage June 2 in First Church.

Work of the Gideon Society was explained at a special Sunday evening service at First Church June 8 when Hobart Cashell had charge of arrangements, and Roy E. Stroup of Shelby gave a message on "The Power of the Engrafted Word."

Galion. First Church, the Rev. H. R. Merle pastor, entertained the annual Choir Festival, which was sponsored by the United Lutheran congregations of Crawford County early in May. Junior and senior choirs from Bucyrus, Tiro, North Robinson, Nevada, Crestline, and Galion presented numbers and joined in a mass choir to sing at the close, "Praise to the Lord." The Rev. Herman L. Gilbert of Mansfield gave the message on "How May We Best Adore Him?"

Mansfield District. Lutheran pastors with their families closed the association year with a picnic dinner and outing at the Pleasant Valley Church, near Lucas. Upon encouragement by the secretary, an abundance of fried

chicken featured the menu. At a business session M. M. Allbeck, D.D., was retained as president, and the Rev. C. B. A. Stacy of Mt. Zion was re-elected secretary-treasurer.

Shiloh. Nevin Stover, graduate this year from Hamma Divinity School, is now pastor of the three congregations comprising the Shiloh Parish. Mt. Hope is in Shiloh, while Clay Memorial and Oakland are rural. Mr. Stover comes from St. Luke's Church, Youngstown.

Ashland. Youth Sunday was observed June 1 at Trinity Church with the Rev. Dr. Gould Wickey of Washington, D. C., as guest preacher. The Rev. Harold H. Lentz, associate pastor, worked in conjunction with a large committee of young people for the program. Miss Mary Van Kirk, winner on the Metropolitan Radio Audition, sang several numbers.

Mifflin Parish. Approximately seventy young people from six rural parishes gathered in Mt. Zion Church, near Lucas, early in June for a district youth meeting. Featuring the program was an address by Malick Verda, a native Assyrian. Youth problems received considerable attention under the leadership of Earl C. Metz, superintendent of a consolidated high school of the vicinity, and the pastors. Following a picnic lunch, the group trekked to the near-by Copus Monument, where the gruesome story of the Indian massacre was related to the young people.

The young people of the six rural parishes in the vicinity of Mifflin participated in an outing at Long Lake the afternoon of June 29. A mother-daughter gathering was an event of June 20 for these parishes at Millersburg.

Boys' Camp

The Lutheran Boys' Camp, located on the site of the old Camp Avery Hand for Boy Scouts, opened July 6 for a two-week period with a record enrollment. Conveniently situated between Mansfield and Ashland on state route 42, this camp site is the newest addition to the synod's property since its convention in May. Camp Luboca, founded in 1924, was conducted near Marblehead on Lake Erie for boys between the ages of 9 and 16 years of age. Plans for youth camp programs will be a part of the synod's emphasis at this central location.

Bible Schools

Vacation Bible schools have been operating either in separate congregations or as community projects. In Bucyrus the children of St. Paul's Church joined in a community school with the Rev. David Mumford, pastor, assisting. In Lucas the Rev. M. P. Paetznick of St. Paul's Church co-

operated with leaders of the Congregational church in such a venture. The Rev. C. B. A. Stacy conducted schools in both of his churches, Mt. Zion and Mifflin, while St. Paul's Church of Mansfield, your reporter the pastor, ventured into this field for the first time in a two-week session.

Miss Eleanor Carver, Miss Mary Alice Lambright, Mr. and Mrs. John Linsenmayer and daughter Naomi, all of First Church, Mansfield, were delegates and visitors at the national Lutheran League convention in Kitchener, Ontario. Miss Carver is the delegate from First, while Miss Lambright will represent the Central Conference Leagues.

On the Wing

By M. J. BIEBER, D.D.

TIME moves on and we move with it. It is a precious gift of God and yet how many shamefully waste it! "They who make the best use of their time have none to spare." Every person has twenty-four hours a day to use or to abuse. Some make the hours live in noble thoughts and words and acts;—others kill them.

What changes a half century will produce cannot be predicted. What it has produced is an open book. When the forty-four members of the "Class of '86" bade an affectionate farewell to one another after the valedictory had been spoken in the chapel of the Keystone State Normal School, Kutztown, Pa., fifty-five years ago, all peered into the hazy future with hope. All were young, buoyant, eager to enter the fray. When this same class met Saturday, May 24, 1941, around the festive board, and the roll was called, only nine answered "here." Nine others still living could not be present! Though some heads were shiny and others silvery, some faces slightly furrowed and some bodies not quite so erect nor resilient as a half century ago, yet the sparkling eye, the pleasant smile, even more character, satisfaction, calm, joy were there.

What other changes had time wrought! Our beloved principal, Dr. Nathan C. Schaeffer, later for many years state superintendent of public instruction of Pennsylvania, had gone to his reward, but the Schaeffer Memorial Chapel on the greatly extended campus was this day dedicated to his memory. The normal school had become the college, the principal the president. The several buildings had grown to dozens. The institution, always noted, had forged still farther ahead. Dr. A. C. Rothermal, a class-

mate, principal for twenty-eight years, now retired and pensioned, presided at our reunion. Our class had produced outstanding teachers, educators, school superintendents, presidents, ministers—leaders in all walks of life.

When we left the sacred halls, we left oil lamps behind. He came and went in horse and buggy. We did not phone, for there was no phone. There were no electric lights, no radio, no airplane. Eleven presidents were still to occupy the White House. Two principals followed Dr. Schaeffer; and the third incumbent of the office since we left, Dr. Rohrbach, is now the efficient president.

Home Again

May 25 we were privileged to address the Sunday school and to occupy the pulpit of my home church, St. John's, Kutztown, Pa., the Rev. J. W. Bittner, pastor. In this congregation I was baptized, reared, confirmed, and for ten years was superintendent of the Sunday school. Though an almost entirely new generation has arisen here, and my church work has taken me to almost every portion of North America, yet Kutztown and St. John's will always be "home" to me. St. John's has reached the respectable age of 189 years (1752). The present church was erected in 1876, since which time the congregation has had only two pastors—the Rev. J. J. Cressman and the present pastor who has served since 1914. St. John's is a union church.

Reunion at Muhlenberg

A still more conspicuous class reunion awaited us at Muhlenberg College, Allentown, Pa., when the Class of '91 received the golden key from its Alma Mater in the presence of 325 alumni at a banquet on the evening of Memorial Day, May 30, in recognition of a half century of "carrying on." Our class numbered but sixteen, half of

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whom became ministers; two doctors; two attorneys; two teachers; one banker; one merchant. One-half of the class is still living, and four of these were able to attend the happy ceremonies. In the annual alumni parade the class of '91 alone was "transported" in a car, and we had the distinction of receiving the golden cup for the largest proportionate number in the parade.

The class also has the unique distinction of running up 112 per cent as contributors to the Alumni Gift Fund during the year, the first such percentage in the history of the Alumni Association! Not only did every living

member contribute, but also a former member who left the college before graduation.

The class held its private reunion at the Americus Hotel, Allentown, the happy guests of its banker member and wife, Mr. and Mrs. Henry H. Hower. Two other members were accompanied by their wives. Of course we reminisced, we congratulated one another, and we thanked God.

Progress

When we bade adieu to "mother" fifty years ago, we included her five professors, in one stately building on a four-acre campus, and about seventy students. Many of the boys then in college "squeezed" through on \$200 to \$300 per annum. We paid \$2 per week board, \$75 tuition, and other expenses in proportion. Today Muhlenberg has a dozen stately buildings, a seventy-four-acre campus, a faculty of sixty professors, 500 regular and special stu-

dents, its fifth president now in his fifth year, the esteemed Dr. Levering Tyson, the first layman to hold that office. Dr. Tyson was preceded by Dr. J. A. W. Haas, who had safely guided the institution during a third of a century.

President Dr. Theodore L. Seip handed us our sheepskins on graduation. Presidents Muhlenberg and Sadtler preceded Dr. Seip. The college will celebrate its seventy-fifth anniversary next year.

Queen City Gleanings

By ANSON W. LINDENMUTH, Ph.D.

SINCE the close of the public schools, most of our city churches have opened, or will open, daily vacation Bible schools. This is a growing effort to meet the increasing need of more religious education of our children. Since the city school board has granted released time to school children during the regular school term, beginning this fall, preparations are being made by our Protestant city churches to establish weekday schools for religious instruction during the public school term. This action by our city Board of Education is most commendable. We hope and pray it will be followed by boards of education in other cities where such a ruling does not as yet prevail. The need of more religious instruction is felt and recognized not only by the church but by the states as well.

Church Anniversary

June 1 *Grace Church, Macungie, Pa.*, observed the one hundredth anniversary of the founding of the congregation with a week of special services. The pastor, the Rev. Jesse B. Renninger, preached the opening sermon. He was assisted at the Tuesday night service by the Rev. Webster K. Reinert, pastor of Grace Church, Phillipsburg, N. J., who was baptized by the writer in his first parish at Friedensburg, Pa. The Rev. J. J. Schindel, D.D., pastor of Christ Church, Chestnut Hill, Philadelphia, Pa., and a grandson of the third pastor of Grace congregation, preached the sermon at the closing service. The church at large congratulates Grace congregation and their pastor.

Pastoral Anniversaries

The Rev. William L. Katz, D.D., pastor of St. Luke's Church, Allentown, for the past sixteen years, last month celebrated the twenty-fifth anniversary of his ordination with special services. He was assisted by the Rev. Henry Offermann, D.D., professor of New Testament in the Lutheran Theological Seminary at Philadelphia, who preached in the morning. The Rev. Richard F. Garnet, a son of the congregation, a member of the first catechetical class confirmed by Dr. Katz, and pastor of St. Andrew's-by-the-Sea, Atlantic City, N. J., preached in the evening.

The Rev. Warren C. Heinly, pastor of St. Peter's Church, Hanover Avenue, Allentown, observed the tenth anniversary of his ordination and the fifth of his present pastorate with special services. He was assisted by the Rev. J. H. Waidelich, D.D., pastor of St. Michael's Church, Sellersville, Pa., an uncle of Pastor Heinly, who preached in the morning. The Rev. Walter R. Krouse, pastor of Christ Church, Allentown, preached in the evening.

St. Peter's congregation was organized in 1842, and is now making plans to observe its centennial next year.

A Gift of Appreciation

St. Stephen's Church, the writer pastor, presented their second son to enter the gospel ministry during the present pastorate, the Rev. J. Allen Snyder, with a private communion set in appreciation of his faithfulness in church worship, Sunday school, and Luther League before he entered the seminary. Prior to his graduation from the seminary they presented him with a family altar set. Pastor Snyder has been called to the Attoway Parish near Marion, Va., by the Synod of Virginia.

Loaned for Defense

Muhlenberg College is not only co-operating with the Civil Aeronautics Authority in offering courses in flying to its own students and to others properly qualified for special training, and so taking part in America's program of preparedness for defense, but also making a loan in the person of one of its professors. It has "loaned," at the request of the emergency unit of the Federal government, Dr. Ira F. Zartman, head of the department of physics, to the National Defense Research Council. Together with other outstanding physicists Dr. Zartman is to engage himself in research work to develop new arms and equipments for military forces. He will work in a section of the physics laboratory at Johns Hopkins University in Baltimore, which has been placed at the disposal of the Research Council. He began his work July 1. He will be one of the approximately one third of the 4,500 physicists in the country who have been called to similar work. He

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has been granted a leave of absence by Muhlenberg but will continue to supervise the work in his department at college, which will be placed in charge of a new instructor to be named by President Levering Tyson.

The Summer School

Muhlenberg College has been selected for the annual summer school of the Ministerium of Pennsylvania which is in its thirty-fourth year, from August 10 to 19. Courses will be offered in teacher and leadership training and in the Bible. Besides, there will be inspiring open-air services, conference periods for pastors, Women's Missionary Societies, and Luther Leagues, and periods of recreation and good fellowship.

CHILDREN OF THE CHURCH PROGRAM

SEVERAL new features have been added to the program of the Summer School of the Ministerium of Pennsylvania which will be held at its new location, Muhlenberg College, Allentown, Pa., August 10-17.

One of the features is providing a Children of the Church program for the children of parents who are attending the school. This program will provide for the instruction and care of the children during the hours when the regular classes of the school will be conducted.

Another new feature, which has been made possible through the facilities offered by the new location, is a series of services on the athletic field each evening, beginning at seven o'clock, to which not only the members of the school are invited but also the people of Allentown and neighboring communities.

Previously a conference period had been provided for pastors. This conference period will again be provided and additional periods will be provided for the Luther League and the Women's Missionary Society.

Information concerning the school may be secured from: The Board of Christian Education, Ministerium of Pennsylvania, 1228 Spruce St., Philadelphia, Pa.

EARL S. ERB.

SOUTHERN ILLINOIS WOMEN IN CONVENTION

THE twentieth annual convention of the *Women's Missionary Society of the Southern Conference of the Illinois Synod* was held at Vandalia, Ill. The Rev. Paul R. Bollman, pastor, with Mrs. F. A. Rick, St. Louis, Mo., presiding.

The convention theme, "So build we

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the wall, for the people had a mind to work" (Neh. 4: 6), was carried out most effectively in the devotionals.

Miss Lillith Schwab, missionary from India, was the guest speaker.

Interesting items on the program were as follows: "The Missionary Societies Build the Church"; "A Presentation of the India Centennial"; "Vitamins Found in Missionary Societies."

Officers for the new year are: President, Mrs. F. A. Rick, St. Louis, Mo.; vice-president, Mrs. A. Rendleman, Jonesboro, Ill.; recording secretary, Mrs. Paul Mueller, St. Louis, Mo.; statistical secretary, Mrs. George Beiswanger, Metropolis, Ill.; treasurer, Mrs. Cal Sitton, St. Louis, Mo.

MRS. W. R. TROWER.

MARRIED

Jaxheimer-McLellan. Advent Church, East Orange, N. J., was the scene of the marriage of Miss Louise Eleanor McLellan of East Orange to the Rev. Erwin S. Jaxheimer, pastor of this congregation. The ceremony was performed by the bridegroom's father, the Rev. Erwin R. Jaxheimer, pastor of St. Luke's Church, Woodhaven, N. Y.

The bride attended Montclair State Teachers' College, New Jersey, and is active in social, church, and civic life. The bridegroom is a graduate of Wagner College, Staten Island, and the Lutheran Theological Seminary at Philadelphia. They will make their home in Irvington, New Jersey.

CHANGE OF ADDRESS

Bender, John R., from c/o Division Chaplain, 3d Armored Division, Camp Beauregard, La., to 33d Armored Regt. (L), 3d Armored Division, Camp Polk, La.
Bergfelder, Otto, from 610 E. 7th St., Hastings, Nebr., to Waverly, Iowa.
Finefrock, John C., from United Lutheran Church Mission, Building Department, Guntur, India, to Wooster, Ohio.
Glenn, J. O., from 605 S. 5th Ave., Columbus, Miss., to 802 7th Ave., Laurel, Miss.
Greenawalt, H. L., from Batesville, Ind., to R. F. D. 1, Camden, Ind.
Hine, Cecil C., from 189th St. and Bennett Ave., New York, N. Y., to Shoe Store, Winston Salem, N. C.
Jaxheimer, Erwin S., from 14 Boglan St., Newark, N. J., to 303 Vermont Ave., Irvington, N. J.
Johnson, Edwin J., from 2200 Willamette St., Eugene, Ore., to 315 E. 13th Ave., Eugene, Ore.
Ritter, John N., from 84 Hopkins St., Woodbury, N. J., to 1014 Lancaster Ave., Reading, Pa.
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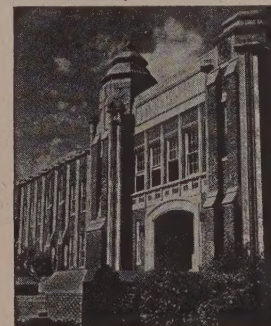
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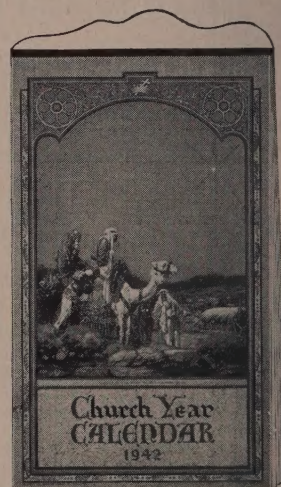
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